

For Young THE
CHRISTIANS
A. B. C.

Or, A Christian ALPHABET,
*contayning grounds of knowledge
unto Salvation.*

First propounded in Alphabeticall
*forme, each proposition being seconded
with some solid reason.*

Secondly repeated by way of Question
*and Answer, with the prooffe of every
particular point of doctrine.*

*Acquainting the Reader with the most se-
lect texts of Scripture, whereupon
our Christian faith is grounded.*

By I. P. B. of D.

Heb. 5. 12. *When for the time ye ought to be teach-
ers, ye haue need that one teach you againe, which
be the first principles of the Oracles of God.*

¶ London, Printed by THO. HARRIS
for Fulke Clifton, and are to be sold
at his shop on Fishstreet-hill, 1629.

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T O
T H E R I G H T
Worshipfull, the Maior
and the Jurats his Brethren :
and to the Communaltie of
the Town and Port Limme of
Fewersham in *Kent.* I.P. wisheth
the foundation of sauing know-
ledge, in this life, and the per-
fection thereof in the life
to come.

Right Worshipfull & Beloued:

IT is a knowne
truth, that in
all Acts, there
are certaine
principles or
grounds, vpon
which they rest, as vpon a sure
foundation. And in that re-
A 2 gard,

The Epistle

gard, all Students in any kind of literature, doe in the first place settle themselves vpon that rest, conceiuing it (and that rightly) to be the most compendious way to attain knowledge, and the best art of memory to retaine it.

This being an vndeniable truth in the light of humane reason, is much more preualent in Diuine learning. See we not that the best Instructor doth intimate so much by his own brieue methode of teaching? for doth he not conclude all Morall duties in one short Decalogue, that is, as *Moses* speakes, in *Tenne words*? Haue wee not a perfect patterne of Religious deuotion, giuen vnto vs of our Lord, comprizing all the requisites of true prayer, in a brieue forme, consisting but of sixe or seauen petitions?

What else import all those titles in sacred Scripture, *The forme*

Dedicatory.

forme of knowledge. The pattern of Rom. 2. 20.
 wholesome words. The first princi- 2 Tim. 1.
 ples of the Oracles or word of God. 13.
 The principles of the doctrine of Heb. 5. 12.
 Christ, or the word of the beginning Heb. 6. 1.
 of Christ, termed by the Apostle,
The laying of the foundation: doth
 he not there reduce all to sixe
 heads, viz. Repentance, Faith,
 Baptisme, Imposition of hands, Re-
 surrection of the dead, and eternall
 iudgement?

Is there not a common Rule
 of Christian Religion, which we
 call *the Apostles Creed*, according
 to which whosoever shape not
 their profession, we afford them
 not so much as the name of
 Christianitie? And though they
 professe it in word, yet if they
 hold not the truth in the an-
 tique sense of it, doe wee not
 iustly taxe them of unsoundnes?

Looke into the course and 2. 2. 1. 1. 1.
 practise of the Christian
 Church in all ages, and we shall
 finde that they did not giue to

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Heb. 5. 13. babes in Christ, strong meat by
14. and by: but did first feede them
with the milke of Catechistlicall
instruction.

Hence it is, that we reade of
the Catecumeni in the Primi-
tive Church, that they were held
so long in the schoole of instru-
ction, as it were in the threshold
of Christianitie, lest they should
enter the Sanctuary, and arriue
at the summie or top of Chri-
stian profession vnseasoned; or
being not well grounded, might
easily fall away from the truth,
in those dangerous times of
triall.

It is greatly to be desired, that
this course might be constantly
continued, both in the teacher
and in the hearers, that the one
may the better lead the way, and
as the Psalmist speakes, *guide*
Psal. 32. 8. *them with his owne eye of know-*
ledge. And that the other may
the better follow their good
guides with stayed iudgement,
recei-

Dedicatory.

receiuing the truth, not as the word of man, but as it is in deed the word of God.

Let it be obserued what advantage the common Aduersarie hath gotten by their pette Pamphlets in this kinde: who though they keepe their blindfold followers in so palpable darkenesse, that they neither suffer them to looke into the light of Gods word, nor so much as to vnderstand their Liturgies, Masses, Prayers, or other seruices in their publique assemblies, yet they poliitely hold them in by this strong band, insinuating vnto them, that resting vpon the implicite faith of what their Church beleeues, it is sufficient for their saluation, that for faith, they can repeat their *Credo*: for deuotion, that they can turne their Beads, say the *Pater-noster*, the *Aue Maria*, &c. for morality, if they know the seauen deadly

The Epistle

sinnes, the eight beatitudes, the Comandements of the Church, the workes of mercy ghostly and bodily, together with the Decalogue, provided alwayes that they bawke the second Comandement, lest thereby their abhominable Idolatry should be detected.

Againe, note we to our griefe (if wee haue any feeling of the state of our Church) what disparagement this vnskillful, or at least incautious building must needs be vnto vs, when our
1 Cor. 3. o teachers doe not with S. Paul as a wise Master-builder, lay the foundation: which did they respectiuely obserue, both in their private course of study, and publique employments, neither should they themselves so easily diuert from the infallible rule of Diuine truth in holy writ, and from the sound doctrine and tenet of their deare mother, The Church of *England*: nor prostitute

Dedictory.

prostitute the soules committed to their charge, to the daily seducement of Romish Impostors, and insinuations of subtile Schismaticks.

Great is the praise of our Christian Church of *England* herein, not only in that it doth propound Orthodox principles, whereunto it requires the vnanimous consent of all her Clergy; but doth withall enioyne, that there be a constant course of acquainting the people therewith, by way of Catechisme.

And well did his most excellent Maiestie King *James* of blessed memory, second this good worke, by his Royall charge giuen in speciall letters directed to the Ministry of *England*, for the respectiue handling of the grounds of Religion euery Sunday in the after-noone.

Neither hath our Princely

A 5 and

The Epistle

and pious King *Charles* beene herein wanting, as we may see by his Royall and religious care in causing the articles of Religion to be reprinted: besides other expressions both of his owne constancy in the truth, and desire that the discreet and painefull ministry, teaching piety towards God, and loyalty to their Soueraigne, should bend their force against the common enemy.

Amongst others, I haue for my part endeaoured in all sincerity of heart, according to the measure of grace given vnto me, to set forward the building of Gods living Temple. And my labour herein (blessed be the name of him that giueth the successe) hath not bin in vaine.

I haue beene a servant and labourer in the Lords vineyard by the space of 30. yeeres. Whereof I haue arrived at the 24th. yeare amongst you. In all
which

Dedicatory.

which time my speciall care hath beene to ground you in the maine principles of Christian Religion. Among other methods, which I haue vsed, to allure you with variety, this *Alphabeticall* forme hath been one. I haue found it very acceptable vnto you, and much desired that it might come into the light. And my desire is, that you would accordingly accept it, as a second token of my loue and due respect vnto you all.

For the warrant of this method, wee haue the expresse word of God: There are all these *Alphabeticall* Psalmes. viz. Ps. 25. 34. 37. 111. 112. 119. 145. Besides the Lamentations of *Jeremy*, and the Catechisme or Instruction, which *Solomons* mother taught him, her *Lemuel*. My only sute vnto you is, that you would not let this little booke be a Curranto, or as an Almanacke for a yeare, but in
your

The Epistle, &c.

your families make daily and
constant vse of it, to the buil-
ding you vp to a perfect house
and Temple of our Lord Iesus
Christ, to whose gracious pro-
tection recommends you,

Your louing and

ancient Pastor,

John Phillips.



A
TABLE OF
the matter contain-
ned vnder euery
Letter of this Al-
phabet.

A



*F the knowledge
of God in gene-
rall.*

B

Of faith in one God.

B

Of

The Table.

C

*Of the Trinitie, or Three
person's in one God.*

D

*Of the distinction of the
persons in Trinitie.*

E

*Of the attributes or pro-
perties of God.*

F

*Of the creation of the
world.*

The Table.

G

Of Gods prouidence in governing and preserving all things.

H

Of one God onely to bee worshipped.

I

Of man in his first creation.

K

Of the image of God wherein man was created.

The Table.

L

*Of the fall of man and losse
of Gods image.*

M

*Of the miserable estate of
all mankinde through
Adams fall.*

N

*Of man his deliuerance by
Christ onely.*

O

*Of our receiuing Christ, to
saluation, by faith only.*

The Table.

P

*Of the preaching of the
word, the meanes of
faith.*

Q

*Of the inseparable proper-
ties of faith*

R

*Of the meanes of encrea-
sing faith and all other
graces.*

S

*Of Sacraments in gene-
rall. B 3 Of*

The Table.

T

Of the Sacrament of Baptisme.

V

Of the Sacrament of the Lords Supper.

VV

Of the state of all men dying, in respect of the soule, and of the resurrection of the body.

X

Of the day of iudgement.

Of

The Table

Y

*Of the execution of the
sentence of damnation.*

Z

*Of the execution of the
sentence of saluation.*

B 4 A

The Table

Of the Contents of the
Book of Numbers

Σ

Of the Contents of the
Book of Deuteronomy



A

A Cknowledge ^a God as ^a Pro. 3 6.
 hee hath ^b reuealed ¹ Chro. 28.
 him selfe in his writ- ^{9.}
 ten word. ^b Deu. 19.
^{29.}

For no man can be saued ^{Ro. 15. 4.}
 without the knowledge
^a of God, neither can a ^{Jo. 17. 3.}
 man knowe God vnto ¹ Thel. 1. 8.
 saluation ^a but by the ² Tim. 3.
 Scriptures. ^{15.}
^{Jo. 5. 39.}

B

B Eleue in ^c one only God. ^c Deu. 6. 4.
 For to ^f vs Christians ^{Isa. 44. 6.}
 there is but one God: ^f 1 Cor. 8.
 and they that haue ma- ^{4. 5. 6.}
 ny Gods, haue no God at ^{Eph. 4. 5. 6.}
 all ⁸ but the Deuill. And ⁸ Eph. 2. 12
¹ Co. 10. 10

¹ Iam. 2. 19.

to beleene that there is
one God, and not to be-
leene in him, is no better
then the ^h faith of De-
uils.

C

¹ I Io. 5. 7.

Conceine in this one God,
ⁱ three persons, the Fa-
ther, the Sonne, and the holy
Ghost.

¹ Luk 3.

21. 12.

¹ Math. 28.

For so it hath pleased God
to ^k reueale him selfe
from heauen: and ¹ in
this name euery Christi-
an is baptized: and it is
the forme ^m of Christi-
an blessing.

² Cor. 13.

14.

D

Distinguish the persons in
the God head, but nei-
ther

ther confound them, nor di-
uide the substance.

For the Father is of none,

ⁿ but of himselfe: the

Sonne is ^o begotten of

the Father: the holy

Ghost ^p proceedeth from

them both. And euery

person ^q distinctly by

himselfe is God: yet

are they not three Gods,

but ^r onely one God, ^s co-

eternall, coequall.

^u iCor. 8. 6.

Ro. 11. 36.

^o Psal. 22. 7.

Ioh. 1. 14.

^p Io. 15. 26.

^q Eph. 4. 6.

^r 1 Cor. 13.

24.

^s Io. 1. 1.

^t Io. 5. 20.

Act. 5. 3. 4.

^u 1 Io. 5. 7.

^v Io. 1. 2.

and 17. 5.

Gen. 1. 2.

^w Psal. 2. 6.

^x 1 Cor. 12.

4. 5. 6. 11.

E

^v E Ternal, ^x infinite, ^y im-
mutable, ^z invisibile, ^a al-

mighty, ^b most wise, ^c holy,

^d good, ^e mercifull, ^f and iust,

is this one God.

^u Psal. 90. 2.

^v 1 Tim. 3.

17.

^w Ier. 23.

23. 24.

^x Psal. 139 7.

^y Iam. 1.

17.

Mal. 3. 6. ^z Col. 1. 15. Io. 4. 24. ^a Ge. 17. 1. Reu. 15. 3.

^b Ps. 147. 5. ^c Isaiah. 6. 3. ^d 1 Pet. 1. 15. ^e Math. 19.

17. ^f Psal. 145. 9. ^g Psal. 145. 8. 9. Iam. 5. 11.

^h Deu. 3 2. 4. ⁱ Psal. 145. 17.

For

Exod. 34.

6.

1 Tim. 6.

36.

Exod. 33.

18. &c.

For thus God is pleased
to describe himselfe vn-
to vs in his word : be-
cause otherwise no man
h can see, or know the na-
ture of God.

F

1 Gen. 1. 1.

Act. 17. 24.

Col. 1. 16.

1 Pl. 33. 6.

and 148. 5.

1 Heb. 11. 3

Gen. 1.

31.

Exo. 20. 11

Gen. 1.

31.

Pl. 100. 3.

Heb. 3. 4.

Pl. 5. 4.

Iam. 1. 17.

F Ramed and made was the
whole world, by the word
of God, and that of nothing,
in six dayes, and all very
good.

For nothing o can make it
selfe : neither p can bee
without some cause :
nor q can be euill, being
made of God.

G

Pro. 15 3

Matth. 10.

29. 30.

Pl. 135. 6.

Pl. 36. 6.

and 145. 15.

G Ouerned and preserved
are all things by the pro-
vidence

vidence of God.

For otherwise ^t Satan and ^t wicked ^v men might doe ^t what they list: yea, and ^t every ^x creature would ^t perish in a moment.

^t Job. 1. 11.
and 2. 5.
Mat. 8. 33.
^t Io. 19. 11.
Act. 4. 27.
^x Act. 17.
25. 28.
Ps. 119. 91.
Deu. 8. 3.

H

^t Matth. 4.
10.

HE, even this God alone is ^t to be worshipped and ^x cal-
led upon: and that onely ^a in
the name of Christ, ^b with un-
derstanding, ^c and as himselfe
hath commanded.

Reu. 22. 8.
9.
^t Ps. 50. 15.
Luk. 11. 2.
^a Io. 16. 23
^t Tim. 2. 5.
^b Cor. 14.
15.

For thus ^d euer did the
true Church of God:
and to worship and pray
vnto any other, ^e is to
give Gods glory to a cre-
ature.

^c Deu. 12.
32.
Mat. 15. 9.
^d Gen. 4.
26.
Ps. 2. 4. 5.
Mat. 6. 9. 3.
Phil. 4. 6.
Eph. 3. 14.
Io. 9. 31.
Io. 4. 21. 13
^e Isa. 47. 8.

I

^f Gen. 1. 27
and 5. 2.

^g Gen. 2. 7

^{Mat.} 10. 28

^h Gen. 3. 9
and 18. 27.

ⁱ Gen. 2.
17.

^{Rom} 5. 12.

^k Eccl. 12.
7.

^{Matth.} 16.
26.

¹ Ps 8. 4. 5

^m Gen 1.
27.

ⁿ Gen. 1. 26

28.

^{Plal.} 8. 6.

IN the beginning God made
man, consisting ^g of soule
and body : the body of the
dust, in it selfe mortall, yet
possibly immortall, if man
had not sinned: the soule of spi-
rituall substance, ^k immortall
in it selfe: in both ^a most ex-
cellent creature, aboue all o-
thers, except the Angels.

For he was created in the
image ^m or likenesse of
God: and had domini-
on and ⁿ rule ouer all o-
ther creatures in the
world.

K

^o Col. 9. 8. ^c
10.

¹ Eph. 4. 24

Knowledge, righteasnes,
and true holinesse are
the

the chiefethings, wherein the
image of God doth consist.

^a Or like-
nesse.

Gen 1. 26.

For otherwise the word of

For Christ

God would not call up-
on vs to renew that i-

onely is
the sub-

mage in Christ : and

stanti-ll

without these graces

image of
God.

man had not beene fit

¹ Cor 4 4.

to rule the creatures,

Col. 1. 15.

& nor, et himselfe.

¹ Eph. 4.

² 1. &c.
¹ Ps. 49. 10.

L

Learn, that man : hath

¹ Eph. 4.

lost that image of God,

²⁴ Rom. 5.

wherein hee was created, & by

¹⁸ 19.

the sinne of Adam the first

¹ Gen. 2.

man, & in eating the forbid-

¹⁶ 17. and

den fruit.

³ 17.

For Adam having power

²⁹ Gen. 3. 6.

not to sinne if he w^d,

¹²

being seduced by & the

¹ Ti 2. 14.

woman, and the woman

² 2 Cor. 11. 3

by the serpent, & which

Gen. 3. 1.

^b Reu. 12.

⁹ and 20. 2

• Eccl. 7.
29.

is the Deuill, did e wil-
lingly yeeld to the tem-
ptation.

M

d Ro. 5. 17

18. 19.

• Ro. 7. 24.

f Ps. 51. 5.

z 1 Io. 18.

br Thes. 5.

23.

i 1 Cor. 2.

14.

k Gen 6. 5.

l Ro. 8. 7.

m Rom. 3.

13. 14.

n Ps. 14. 1.

2. 3.

o Rom. 6.

16. 17.

p 2 Tim. 2.

26.

q Eph. 2. 3.

r Gal. 3. 10

s Ro. 6. 23.

t 2 Thes. 2.

12.

MAnkinde being d tainted
by Adams sinne, is be-
come most e wretched and mi-
serable, both in respect of sin
and punishment.

For hereby all men are
f conceived and borne
in sinne, and are so
g corrupted with sinne
h both in soule and bo-
dy, that they cannot
i perceiue, k thinke, l will,
m speake, n or doe any
good thing: but are be-
come o subiect to sinne,
p Satan, the q wrath r and
curse of God, to s death,
and to t eternall dam-
nation.

N

N

NO meanes can free vs
from that damnable e-
state, but onely Iesus Christ,
the eternall sonne of God.

For he being both y God

and z man, hath a per-

fectly saued vs : in that

he tooke b our nature

upon him, being con-

ceined by the holy

Ghost, & borne of the

Virgine Mary : lined

in perfect obedience, to

God : f suffered the cur-

sed death of the Crosse :

rose againe the third

day : ascended hinto hea-

uen : i sitteth at the

right hand of God : and

ail for vs.

v Act 4. 12.

Mat. 1. 21.

Jo. 3. 16.

Jo. 5. 29.

Ro. 9. 5.

1 Tim. 3.

5.

Heb. 7.

2. 2. 19. 20.

and 10. 14.

b Heb 2.

15. 17.

c Luk. 1.

35.

Mat. 1. 20.

d Isa. 7. 14.

Mat. 1. 18.

e Phil. 2. 8.

Ro 5. 19.

f Isai. 53. 5.

1 Pet. 3. 18.

and 2. 2. 4.

Gal. 3. 13.

g Ro. 4. 25.

1 Cor 15.

3. 4.

h Ps. 68. 18.

Luk. 4. 51.

i Col. 3. 1.

Ro. 8. 34.

Act. 3. 21.

O

O

411 224

• Hab. 2. 4. k. **O**Nly by faith, receiuing
Gal. 2. 20. Iesus Christ into the
Rom. 3. 28. heart, euery man that with a
and 11. 6. m contrite heart ⁊ confesseth
11o 111
12. his sinnes to God, and truly
Eph. 3. 17 ⁊ repenteth, is pardoned all
m Pf. 117
• Pf. 135. his sinnes, and so doth stand
• Luk 11. 3
• Ro. 4. 5. 7 iustified before God.

• Ro. 4. 2. For we can merit nothing
Pf. 130. 3. with God, our best
• Isa. 64. 6. works being imperfect.
Lu 17. 10. And the promise of
God is onely made
to them that beleue:
being ⁊ elected of God
before the world was.

• Gal. 3. 22
Act 2. 39.
• Act 13. 48
Eph. 1. 3.

P

PReaching of the word of God
is the ordinary meanes to
worke

workeⁿ repentance and^x faith. ^{Mat. 4. 17}
 For God y that giueth all ^{Act. 20. 20}
 grace, and so^r repentance ^{Ro. 10.}
 and ^a faith, worketh ^{1. 17.}
 outwardly by ^b the ^{2. Tim. 2.}
 word, as by an instru- ^{2. Eph. 2. 8.}
 ment, and inwardly by ^{1. 1. 18}
 his ^c spirit. ^{1. Cor. 12.}
 3. 11.

Q

Qualities of faith insepa-
rable vnto it, are these:

to ^d unite vs to God in Christ. ^{1. Eph. 2.}
 to ^e assure vs of Gods loue in ^{13. 11.}
 him: to ^f purifie the heart: ^{Ro. 5. 2 5.}
 and to ^g worke by loue. ^{Heb. 1. 1.}
 Ro. 8. 35.

For vntill we beleene, wee ^{3. 39.}
 haire without God, with- ^{1. Act. 15.}
 out Christ, and without ^{8. 9.}
 hope: but when ⁱ once ^{1. Tim. 1. 5.}
 wee beleene, wee haue ^{2. Gal. 5. 6.}
 peace with God: and ^{1. Eph. 2. 12}
 cannot but ^k be fruitfull ^{1. Ro. 5. 1.}
 in ^{and 8. 1.}
^k Io. 1. 5.
 Tit. 2. 14.

¹ Act. 1. 4. ¹ in all good workes.

42.

¹ Pct. 2. 2.

^m 2 Ti. 3. 15.

ⁿ Phil. 1. 5.

97. & c.

^o Mal. 3. 16.

Heb. 3. 13.

^p Io. 7. 17.

^q Col. 1. 9.

^r Ps. 119. 18.

^r Ro. 4. 11.

¹ Pet. 3. 21.

² Pet. 3. 18.

Heb. 5. 12.

¹ Eph. 4. 12.

^r Deu. 31. 11.

Io. 5. 39.

Col. 3. 16.

^r Deu. 1. 3.

Io. 1. 8.

^r Ps. 1. 1.

Heb. 10.

23. 24. 25.

^r Ps. 50. 23.

Mat. 7. 7.

Pro. 2. 3. 5.

Gen. 17. 10.

Ro. 4. 11.

^u Gen. 17.

10. 11.

² Mat. 28.

19.

Luk. 22. 19.

R

R Emember that faith, and
so all other graces are in-
creased and confirmed by the
hearing of the word of God
preached, as also by ^m rea-
ding, ⁿ meditation, ^o conse-
rence, ^p practise, ^q prayer, and
^r Sacraments.

For as God requireth of e-
very Christian a daily
increase of grace, so he
hath appointed these
meanes to that end.

S

Sacraments are outward
visible signes of the cove-
nant and promise of God in
Christ, ² ordained by Christ
him-

himselfe; to y^e signifie, and to y^e Gen. 17.
seale or ^{11.} confirme, and as in-
struments or meanes, to ^{1 Cor. 11.} con-
vey sauing grace to euery ^{26.}
² true beleeuers, and to bee as ^{2 Ro. 4. 11.}
badges or tokens of our Chri- ^{2 Eph. 5. 26}
stian ^{Tit. 4. 5.} profession. And they ^{1 Cor. 10.}
are in number onely two, ^{16.}
^{16.} namely, Baptisme and the ^{1 Cor. 11.}
Lords Supper. ^{29.}

For such helpes our weake ^{1 Aet. 2. 38}
^{41.} faith doth require: ^{d lo 19 34}
and these forly hath ^{1 lo. 5. 6.}
Christ ordained, and ^{1 Cor.}
no more: being answere- ^{13. 9. 12.}
able to the two Sacra- ^{1 Mat. 28.}
ments vnder the Law, ^{19. and}
that is, Circumcision ^{26 27.}
and the Passouer: and
are alone in that kinde
sufficient both for the
beginning and continu-
ing of sauing grace.

T

THe sacrament of Baptisme
 is, when the persons bap-
 tized, professing & repentance,
 and ^hfaith in Iesus Christ,
 and the ⁱchildren of such are
 by the Minister ^kof the word
 washed with water, ^lin the
 name of the Father, the sonne
 and the ho'y Ghost : being
 thereby admitted into the
 communion ^mof the body of
 Christ, which is the Church :
 assured of the ⁿremission of
 their sinnes : do ^ovow and
 promise, and are by Baptisme
 confirmed in grace, ^pto be-
 leue in Iesus Christ, and to
 liue no more in sinne, but in
 newnesse of life.

^qIo. 3. 35.
ⁱPet. 2. 2.

For Baptisme is the signe
 of our regeneration, ^qor
 new

new birth: and there-
fore is once onely to bee
received, as it is suffici-
ent to be once borne, and
yet the virtue of Bap-
tisme is perpetuall.

1 Eph 5.
26. 27.

V

Understand that the Sa-
crament of the Lords
Supper, is when bread and
wine representing the body
and blood of Christ, broken
and shed for vs, being by the
Minister taken and blessed, is
broken and poured forth, and
so deliuered to all the faithfull
present: and of them recei-
ued, by eating the bread and
drinking the wine, in re-
membrance of Christs death,
as also to communicate vnto
vs the very body and blood of

Mat. 26.

26. 29.

1 Cor. 11.

24.

Luk. 22.

19. 20.

11. 012

Mat. 14.

22. 23.

11. 011

1 Cor. 11.

26.

11. 012

1 Cor. 10.

16.

10. 29.

Christ 35. 47 51.

Christ spiritually by faith :

^a Gal. 3. 1. and so to confirme our faith
^{lo.} 10. 27. in Christ and ^a loue one to a-
^a 1 Cor. 10. nother.

17.

^b Io. 6. 55

57. 58.

^c 1 Cor. 11

26.

^d 1 Cor. 11

28.

For this Sacrament is the
signe of our new life, ^b as
Baptisme is of our new
birth. And therefore as
we haue neede of often
nourishment, so wee
ought to receiue ^c often,
and that with due pre-
^d paration.

^e Heb. 9. 27

Pl. 89. 48.

^f Eccl. 12. 7

Luk 16. 22

23.

^g Io. 11. 24.

^h 2 Tim 4. 8.

ⁱ Io. 5. 29

Reu 20. 12.

Act. 24. 15

^j 1 Cor. 15

^k 2 Cor. 5.

^l 19. 10

Iob. 19. 26.

^m Io. 5. 28.

WE must know and be-
leeue, that all men dy-
ing the ^f soules of the goodly
goe immediately to heauenly joy,
the wicked to hell torments:
and all of them shall ^g at the
last day rise ^h againe in their
owne bodies, by the ^k power of
Christ.

Christ, the godly to life eter-^{1 Ro. 5. 20.}
nall, the wicked to everlasting
damnation.

For Christ came ^m to de-^{m Hof. 13.}
stroy death for vs : and ^{14.}
is himselfe ^m risen from ^{1 Cor. 15.}
death, that wee ^o might ^{54.}
rise with him : and if ^{m 1 Cor. 15}
there were no resurre-^{13. 14. 20.}
ction, the preacking of ^{1 Thes.}
the word, & our ^{4 1.}
faith should bee in ^{1 Cor. 15.}
vaine. ^{21. 22.}
^{1 Cor. 15}
^{14.}

X

EXceeding glorious in it
selfe, ioyous to the god-
ly, and fearfull to the wicked, ^{9 Act 17.}
shall be the day ³¹ of iudge-
ment : wherein Christ ^{Ro. 2 16.} shall
call to account, and iudge all ^{Ro 1. 12}
men, of all ^{14.} things done in
this life, ^{Reu. 20.} according to their
works. ^{11.}

C For

3 Mat. 25.

31.

Act. 3. 19.

Iud. 13.

y Ro. 2. 12.

Io. 12. 48.

2 Reu. 20.

12.

Pl. 139 16

Iob 20 27

Ro. 2. 15.

Reu. 20. 2

2 Mat. 25.

34.

For he shall come with
glory^z in the clouds, ac-
companied with innu-
merable Angels : and
sitting upon his throne
of Maiestie, shall upon
y due triall of euery mans
workes (the ^zbookes be-
ing opened) pronounce
the sentence ²of saluati-
on to the Godly, and of
damnation to the wic-
ked.

3 Mat 25.

41 46.

c Mat. 5.

29 30.

and 1. 23.

Ila. 30. 33

dz Th 1. 9

c Mat. 25.

41.

f Luk. 15.

24 and 13.

28

a Reu. 19.

1.

Mar. 9. 44.

Y

Y ou that are wicked, shall
by the power of the voyce
of Christ, ^b goe away into
^c hell : being ^d separated from
God, ^e consorted with the De-
nials, ^f deprived of all comfort,
punished with vspeakable
torments both in soule and
body,

body, ^h according to your sins, ^h Mar. 10.
and that ⁱ eternally without ^{15. and}
ease or end. ^{23. 14.}

For it is iust with God, ^k so ^{12 Thes. 1. 9}
to punish the wicked, ^{Reu 20. 10}
and that they who haue ^{12 Thes. 2.}
liued heere in the plea- ^{6.}
sures of sinne, should be ^{Rom 2. 5.}
recompenced with an- ^{Luk. 16. 25}
swerable torment.

Z

Zealous godly men, the
iudgement being ended, ^{1 Mat. 25:}
shall immediatly goe ¹ with ^{34. 46.}
Christ into heauen, hauing in ^{m 1 Thes.}
him immediate ^m communion ^{4. 17.}
with God, who shall be all in ^{1 Cor.}
all ⁿ vnto them: and so shall ^{15. 28.}
be freed from ^o all euills, and ^{Reu 21.}
possessed of all good things, as ^{22. 23.}
perfection. ^o of grace, brightnes ^{o Reu. 21 4}
of glory, and fulnesse of ioy, ^{o 1 Cor. 13.}
^{12 1.}

1 Cor. in their severall degrees, and
15. 41. that unspeakable and ever-
Din. 12. 3. lasting.
1 Cor 2. 9.

1 Cor. 4. For it stands with the cer-
17. tainty of Gods election;
2 Tim. 3. with the truth of his
19. promise; and with his
Ro. 8. 30. justice for the merit
y Io. 3. 15. of Christ, thus to re-
Reu. 2. 10. ward the faithfull:
1 Cor. 6. that so all their sor-
20. rowes may bee turned
1 Pet 1. into joy.
13. 9.
Ro. 4. 4. 5
b Io. 16. 20
Luk. 6. 21.

The


1

THE
SECOND PART
of the Christian
ALPHABET:

Containing
The grounds of knowledge
repeated, by way of Question
and Answer, with the prooffe of
euery particular point of
Doctrin.

A
*Of the knowledge of
God in Generall.*

2. Rehearse the first Letter of the Christian Alphabet, that is, the Letter *A*.

A.  *Cknowledge God* Acknow-
ledge God
*as hee hath re-
uealed himselfe
in his written*

word.

C 3

For

A

For no man can bee saued without the knowledge of God : neither can a man know God to saluation, but by the Scriptures.

That
there is a
God.

Proued
diuers
waies.

Q. How proue you that there is a God to bee acknowledged?

A. That there is a God to bee acknowledged of all, is euident, both by the light of nature, and of grace: as also by the workes of God.

Q. How may it appeare by the light of nature, that there is a God?

Proued
by the
light of
nature.

A. It is manifest by these euidences. 1. Because in the very Heathen there is the worke of the conscience. 2. Because they haue, by naturall instinct, an inclination to some kinde of Religion. 3. In that they haue the vse of an Oath. 4. In that they make obseruation of GODS vengeance against sinne.

Q. Proue

Q. Proue that in the Heathen, there is the worke of the conscience?

A. *The Apostle doth affirme* ¹ *In the so much, Rom. 2. 15. That the* worke of the Gentiles shew the worke of the Law written in their hearts, ^{the conscience.} their conscience also bearing witnesse, and their thoughtes the meane while accusing or excusing one another. *This worke of the conscience is a manifest euidence, that there is a God, who is aboue the conscience: according to that in 1 Ioh. 3. 20. If our heart condemne vs, God is greater then our heart, and knoweth all things.*

Q. Proue that the Heathen haue naturall inclination to Religion?

A. *It is euident, not onely by* ² *By naturall inclination to Religion.* *the word of God, but by experience in the most barbarous Nations, who will rather worship an Idoll, or the Deuill himselfe, or any thing. yea, an vknown God, then no God at al.*

Instance
thereof.

Q. How may that appeare?

A. It is apparent by that *appeale of S Paul to the Corinthians, 1 Cor. 12. 2.* Ye know, saith he, that ye were Gentiles, carried away vnto these dumbe Idols, euen as ye were led. And by that complaint against Israel, *Psal. 106. 35* that they were mingled among the heathen, and learned their workes, and serued their Idols: yea they offered their Sonnes and Daughters vnto Deuils. Thus the men of Lystra, *Act. 14. 11. 13.* were ready to sacrifice to Paul and Barnabas, saying, The Gods are come downe vnto vs, in the likenesse of men. And Paul at Athens, *Act. 17. 13.* found an Altar, with this inscription, TO THE VNKNOVNE GOD.

3 By the
vse of an
oath.

Q. Proue that the heathen haue the vse of an oath?

A. Both experience and Scripture plainly teach it. For instance, we read that the heathen King, Abime-

Abimelech, required an oath of Abraham, and performed the like to him, Gen. 21. 23. Swear vnto me here by God, saith hee, &c. againe, verse 31. Abraham is said to call that place Beersheba, that is, The well of the oath, because there they swore both of them; the like we reade of Abimelech and Isaac, Gen. 26. 28. Now this conscience of an oath proueth evidently, that they were perswaded of a diuine power, who is the Auenger of all falshood and perjury.

Q. Proue that the heathen are obseruant of Gods vengeance against sinne?

A. We may see it in the example of the Philistines, 1 Sam. 5. 7. who being smitten with Enrods, acknowledged, that the hand of God was fore vpon them, and vpon Dagon their God. Againe, Act. 28. 4. when the Barbarians saw the Viper hang on Pauls hand, they said among themselves, No
C 5 doubt,

4 By obseruation
of Gods
vengeance

doubt, this man is a murtherer; whom, though he hath escaped the sea, yet vengeance suffereth not to live. Thus the very heathen acknowledge a God of vengeance.

2 Proued
by the
light of
grace.

Q. How proue you by the light of Grace, that there is a God?

A. It is euident in three respects. 1 In regard of the subject or matter of the Scriptures. 2. In respect of the Maiestie of God shining therein. 3. If we consider the scope and drift of the Scriptures.

1 In regard
of the
matter of
the Scrip-
tures.

Q. How is it proued by the matter of the Scriptures?

A. In that the Scripture, the word of Gods grace doth euery where teach; not only that God is, but also how wee may know and serue the true God: as S. Paul noteth, Act. 17. 23. whom, saith he, ye ignorantly worship, him declare I vnto you.

2 Of the
Maiestie
of God
shining
therein;

Q. How may it appeare by the Maiestie of God shining in the Scriptures?

A. In

A. *In that the holy Scripture, written in so plaine and familiar a stile, yet being read, opened, and applyed, is so expresse a Character or note of the Divine Maiessty, that it conuinceth the conscience of the Hearer, in so much, that as it is said, 1 Cor. 14. 25. The secrets of his heart are made manifest, and so falling downe on his face, he will worship God, and say plainly, that God is in you indeed.*

Q. How is it proued by the scope and drift of the Scriptures? 3 Of the scope of the Scriptures.

A. *In that the Scripture directeth vs, to this very point, as one of the first principles of Christian Religion; namely, that there is a God, Heb. 11. 6. Hee that cometh to God, must beleue that he is, and that hee is a rewarder of them that diligently seeke him.*

Q. How proue you, that there is a God, by his workes? 3 Proued by the workes of God.

A. *It* God.

3 Proued
by the
workes of
God.

A. *It is manifest, by the worke of Creation, by the worke of providence, by the worke of Gods iudgements, by his workes of wonder; and of his foretelling things to come.*

Q. Proue it by the worke of creation?

1 Of Creation.

A. *It is written, Rom. 1. 20. The inuisible things of him, that is, his eternall power and Godhead are seene by the creation of the world, being considered in his workes, and Psal. 19. 1. The heauens declare the glory of God, and the firmament sheweth his handy workes.*

2. Proue it by the worke of providence?

2 Of Providence.

A. *It is said, Act. 14. 17. that hee left not himselfe without witnesse; in that he did good, and gaue vs raine from heauen, and fruitfull seasons, filling our hearts with food and gladnesse, and chap. 17. 27. that euen the very heathen should seeke the Lord, if happily they might feele*

feele after him, and finde him,
though he be not farre from e-
uery one of vs, for in him wee
liue, and moue, and haue our
being.

Q. Proue it by Gods works
of iudgement?

A. *The Psalmist exprestly teach-* ^{3 Of iudg-}
eth this, Psal. 9. 16. The Lord is ^{ment.}
knowne by executing iudge-
ment: the wicked is snared in
the worke of his owne hand;
and Psal. 58. 11. Men shall say,
veily there is fruit for the righ-
teous: doubtlesse there is a God
that iudgeth the earth.

Q. Proue it by Gods works
of wonder?

A. *By this argument the Tri-* ^{4 Of won-}
ty is inuincibly proued, Psal. 86. ^{der.}
10. Thou art great, and dost
wondrous things. thou art God
alone, *and Psal. 72. 18.* Blessed
be the Lord God, the God of Is-
rael, which onely doth won-
drous things.

Q. Proue it by his foretel-
ling

ling things to come?

5 Of fore-
telling
things
to come.

A. *Upon this ground, all Idols are proued to be no Gods, Isai. 41. 21. 23. Stand to your cause, saith the Lord; bring forth your strong reasons, &c. Shew the things that are to come hereafter, that wee may know that you are Gods: and by the same reason, the Deitie of the true God is confirmed, Isai. 44. 6. 7. Thus saith the Lord, &c I am the first, and I am the last, and besides me there is no God. And who is like me, that shall call, and shall declare it, and set it in order before me, since I appointed the anciept people? and what is at hand, & what things are to come? let them shew vn- to them.*

2. You haue proued that God is, proue now that we ought to acknowledge God?

God ought
to be ac-
knowledg-
ed.

A. *It is written, Pron. 3. 6. In all thy waies acknowledge him, and hee shall direct thy pathes;*
and

and it was Dauids instruction,
 which he gaue to his Sonne Salo-
 mon upon his death bed, 1 Chro.
 28. 9. And thou Salomon my
 Sonne, know the God of thy
 father, and serue him with a per-
 fect heart, and with a willing
 minde: for the Lord searcheth
 all hearts, and vnderstandeth
 all the imaginations of thoughts:
 if thou seeke him, hee will be
 found of thee: but if thou for-
 sake him, hee will cast thee off
 for euer.

2. Prove that we must ac-
 knowledge God, as he hath re-
 uealed himselfe in his written
 word?

A. It is written; Deut. 29. 29. 3 As he is
 The secret things belong to the reuealed,
 Lord our God, but those things in the
 which are reuealed, belong vn- word.
 to vs, and to our children for
 euer, that we may doe all the
 words of this law; and Rom.
 15. 4. For whatsoever things
 were written aforetime, were
 written

written for our learning, that we through patience and comfort of the Scriptures, might haue hope.

Q. Why can no man be saued without the knowledge of God?

4 Without
knowledg
no saluati-
on.

A. *Because our saluation consisteth in the knowledge of God, witnesse our Sauiour, Ioh. 17. 3.*

This is life eternall, that they know thee the onely true God, and Iesus Christ whom thou hast sent. *And the Apostle sheweth, that without this knowledge, there is nothing to be looked for, but certaine damnation; 2 Thes. 1. 8.* The Lord Iesus, *saith he,* shall be reuealed from Heauen, with his mightie Angels in flaming fire, taking vengeance on them that know not God.

Q. Why can we not know God vnto saluation, but by the Scriptures?

5 No know-
ledge to
saluation
without
the word.

A. *Because, as S. Paul teacheth, 2 Tim. 3. 15.* The Holy Scrip-

tures are able to make vs wise vnto saluation. *And Christ hath commanded, Ioh. 5. 39. Search the Scriptures, for in them yee thinke to haue eternall life, and they are they which testifie of mee.*

B

Of faith in one God.

Q. Rehearse the letter B.

A. **B**eleene in one onely God.

For to vs Christians there is but one God, and they that haue many Gods, haue no God at all, but the Denill. And to beleene that there is one God, but not to beleene in him, is no better then the faith of Denils.

Q. Proue

There is
but one
God.

Q. Proue that there is but one God?

A. *It is written, Deut. 6. 4.* Heare O Israel, The Lord our God is one Lord, *and Isai. 44. 6.* Thus saith the Lord, I am the first, and I am the last, and besides me there is no God.

Q. Proue that to vs Christians, there is but one God?

A. *It is written, 1 Cor. 8. 4. 5. 6.* Wee know that an Idol is nothing in the world, and that there is none other God but one, for though there be that are called Gods, &c. yet to vs there is but one God, *and Eph. 4. 5. 6.* There is one Lord, one faith, one Baptisme, one God and Father of all.

Q. Proue that they that haue many Gods, haue no God at all but the Deuill?

To haue
many
Gods, is to
haue no
God.

A. *It will manifestly appeare, if we compare two places of Scripture together; the one is, Ephes. 2. 12.* where the Apostle saith, That being

ing Gentiles or Heathen, they ^{Deu. 32. 17} were at that time, without God ^{Pf. 106. 37.} in the world: *the other place is,* ^{38.} *1 Cor. 10. 20. where he saith,* that the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God.

Q. What is it to belecue in God? <sup>To be-
leeue in</sup>

A. To belecue in God is not ^{God,} onely to beleene that there is a God: ^{what?} or, to beleene God, and to giue credit to him, by assenting to his word: <sup>It is to
trust in</sup> but to put our whole trust & confidence in him, as our God & Father. ^{God.}

Q. How may this appeare to be true?

A. It is euident in that we finde <sup>Proof that
it is to
trust in</sup> this to be the faith of the fathers in ^{God.} the old Testament, *Psal. 22. 4.*

Our Fathers trusted in thee; they trusted, and thou diddest deliuer them: and Dauid for his particular saith, *Psal. 11. 1.* In the Lord put I my trust, and *Psal. 25. 2.* O my God, I trust in thee, let mee not be ashamed. And in the new Testament the Apostles

Apostles taught this faith, 1 Tim.

6.17. Charge them that are rich in this world, that they be not high minded, nor trust in vncertaine riches, but in the liuing God.

Q Proue that to beleeue one God, but not to beleeue in him, is but the faith of deuils?

To be-
leeue God,
but not in
God, is
the Deuils
faith.

A. *By this very thing, S. James doth conuince the hypocrites and counterfeit Christians, Iam.*

2.19. Thou beleeuest, that there is one God, thou doest well: the Deuils also beleeue and tremble.

C

Of the Trinitie, or three persons in one God.

Q. Rehearse the Letter C.

*A. C*onceiue in this one God, three persons, The Father, the Sonne, and the Holy Ghost.

For so it hath pleased God to reueale himselfe from heauen: and in this name euery Christian is baptized: and it is the forme of Christian blessing.

Q. Proue that we must conceiue in one God, three persons.

A. We

Three
persons in
one God.

A. Wee are so taught, 1 Joh. 5. 7. There are three that beare witnesse in heauen, the Father, the Word, and the Holy Ghost, and these three are one.

Q. Proue that God hath so reuealed himselfe from heauen?

So reuea-
led from
heauen.

A. The Euangelist noteth so much, Luk. 3. 21. 22. That Iesus being baptized and praying, the heauen was opened: and the Holy Ghost descended in a bodily shape like a Dove vpon him, and a voyce came from heauen, which said, Thou art my beloued Sonne, in thee I am well pleased. Here is the Sonne baptized: the Holy Ghost descending vpon him: and the father speaking from Heauen.

Q. Proue that in this name euery Christian is baptized?

So are all
baptized.

A. It is the constant practise of the Church, according to the command of Christ, Matth. 28. 19. Go yee, and teach all nations, baptizing them in the name of the

the Father, and of the Sonne ,
and of the Holy Ghost.

Q. Proue that this is the
forme of Christian blessing?

A. *So we reade, 2 Cor. 13. 14.* So blef-
The grace of our Lord Iesus ^{sed.}
Christ, and the loue of God,
and the communion of the Ho-
ly Ghost, bee with you all.
Amen.

D

*Of the distinction of the
persons in Trinitie.*

2. Rehearse the letter D.

Distinguish the persons in
the God-head, but nei-
ther confound them, nor di-
uide the substance.

*For the Father is of none,
but of himselfe; the Son*
is

is begotten of the Father, the Holy Ghost proceedeth from them both. And euery person distinctly by himselfe is God: yet are they not three Gods, but onely one God, coeternall and coequall.

Q. How may it appear that the persons are thus to be distinguished, and not confounded?

Three persons distinguished, not confounded.

1 Evidence

A. That they are to be distinguished, and not confounded so that the one is not the other, is manifest by diuers evidences grounded upon the word of God. The first whereof is, because they are expressly shewed and said in Scripture, to be in number three, and are there noted distinctly by their peculiar denominations or names, as before is shewed, both by reuelation from heauen, by the institution of baptisme; and

By the words of Ioh. 1. 5. 7. There are three that beare witness in Heauen, the Father, the Word, and the holy Ghost.

Q. What is the second evidence, that the persons are so distinguished and not confounded?

A. The second evidence is grounded upon the incommunicable properties ascribed distinctly to each person; as that the Father is of none, but of himselfe, begetting the Sonne. The Sonne is begotten of the Father. The Holy Ghost proceedeth from them both. All which may appeare by these Scriptures, 1 Cor. 8. 6. where S. Paul calleth the first person, the Father, of whom are all things; and Rom. 11. 36. he saith, that of him, and through him, and for him are all things, Psal. 22. 7. Thou art my Sonne, this day haue I begotten thee. Ioh. 1. 14. Christ is said to bee the onely begotten Son of the Father, and Ioh. 15. 26

2 Eui-
dence,

Christ saith of the Holy Ghost the third person, when the comforter shall come, whom I will send vnto you from the father, even the spirit of truth which proceedeth of the Father, he shall testify of me.

Q. What is the third evidence?

3 Eui-
dence.

As The third evidence is taken from the consideration of the distinct effects or workes attributed to each person: as, the worke of Creation to the Father: Redemption to the Sonne: Sanctification to the Holy Ghost. For though being outward workes, they be common to the whole Deitie, yet in respect of personall order, and of the manner of working, they are distinct: the Father working by the Sonne, and by the holy Ghost; but the Sonne and the holy Ghost working from the Father, as being the fountaine of euery action.

Q. What is the fourth evidence?

A. The

A. The fourth evidence to prove, *Eni.*
that the persons are distinct and dence.
not confounded, is grounded upon
certaine termes, which doe note per-
sonall difference; as Job. 1. 1. the
word was with God; and Job. 5.
17. My Father worketh hitherto,
and I worke. So of the holy Ghost
it is said, Isai. 48. 16. the Lord
God, and his spirit hath sent
me; and where it is said, 1. Cor.
12. 6. that it is the same G O D
that worketh all in all; it is ad-
ded, Psal. 8. &c. by the spirit,
and by the same spirit, often re-
peated: which termes of difference
were meere in unities, if the per-
sons were not distinct.

The
three
God

The
three
God

Q. Why must not the sub-
stance be diuided?

A. We must not diuide the sub-
stance, because the God-head of The sub-
stance not
the Father, the Sonne, and the holy diuided.
Ghost is all one; for we must conceive
in the Deitie another and another
person, but not another and another
thing: that is, a diuersitie or
distinction

distinction of persons, but not a division of the diuine nature: so the Father is God, the Sonne is God, and the holy Ghost is God; yet they are not three Gods, but one God.

Q. Proue that euery person distinctly by himselfe is God: and first that the Father is God?

The Father is God.

A. It is written, Ephes. 4. 6. There is one God, and Father of all, who is aboue all, & through all, and in you all; and 1 Cor. i. 3. 24. Christ is said to haue deliuered vp the Kingdome to God, euen the Father.

Q. Proue that the Sonne is God?

The Sonne is God.

A. The God-head of the Sonne is plentifully confirmed in Scripture. Saint Iohn speaking of our Sauiour Christ, Ioh. 1. 1. saith, In the beginning was the Word, and the Word was with God, and the Word was God; and 1 Ioh. 5. 20. That the Sonne of God Iesus Christ, is true God, and eternall life; and Ioh. 20. 28.

That

That Thomas beleeuing, answered and said vnto Iesus, My Lord and my God.

2. Proue that the Holy Ghost is God.

A. The God-head of the Holy Ghost, may appeare, amongst many euidences by that saying of Saint Peter to Ananias, *Act. 5. 3. 4.*

That, in that hee did lie vnto the Holy Ghost, he lied not vnto men, but vnto God.

Again, the deitie of the Holy Ghost, may be gathered out of *Isa. 48. 16.* where the Prophet saith;

And now the Lord God, and his holy spirit hath sent me. And

Act. 13. 2. where it is said, That

as they ministred vnto the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the worke whereunto I haue called them.

So *Act. 20. 28.* S. Paul telleth the Elders of the Church, That the holy Ghost had made them ouerscers, to feede the Church

of God. All which could not bee said of the holy Ghost, if hee were not God.

Q. Proue that though there be three persons, yet they are but one God?

Yet not
three
Gods, but
one God.

A. It is manifest that the three persons, are not three Gods, but only one God, because there can bee but one infinite, one eternall, one almighty, and so consequently but one only God, as was proued before. And S. Iohn doth expressely affirme, 1 Ioh. 5. 7. these three are one.

Q. Proue that they are coeternall?

They are
coeternall.

A. The Father, the Sonne, and the holy Ghost must of necessity bee coeternall, one as well as the other, that is, the Father eternall, the Sonne eternall, and the holy Ghost eternall; because they doe all subsist in one and the same diuine nature, and are all three, one and the same God. For the Sonnes eternitie see Ioh. 1. 2. The same was in the beginning

beginning with God, all things were made by him. *And Ioh. 17. 5.* Now O Father, glorifie thou me with thine owne selfe, with the glory which I had with thee before the world was. *And the eternitie of the Holy Ghost with the Father and the Sonne is noted, as that hee loyned with them in the creation of all things, Gen. 1. 2.* And the spirit of God moued vpon the face of the waters.

Q. Prove that they are coequal.

A. Being one and the same They are divine nature, they must also needs be coequal. *Of the Sonne it is said Phil. 2. 6.* That being in the forme of God, he thought it no robbery to be equal with God. So againe the disposing of spirituall gifts is equally attributed to the holy Ghost, as well as to the Father and the Sonne, as being God coequal with them: *1 Cor. 12. 4. 5. 6. 11.*

E

Of the attributes or properties of God.

2. Rehearse the Letter E.

A. **E**ternall, infinite, immovable, invisible, almighty: most wise, holy, good, mercifull, and iust in this one God.

For thus God is pleased to describe himselfe unto vs in his word: because otherwise no man can see, or know the nature of God.

3. Proue that God is eternall.

A. That God is eternall, without beginning or ending, is evident, *psal. 90. 2.* Before the mountaines were made, and before thou hadst formed the earth and

and the world : euen from euerlasting to euerlasting thou art God. *And 1 Tim. 2. 17.* To the King eternall, immortal, inuisible, the only wise God, bee honour, and glory for euer and euer Amen.

Q. Proue that God is infinite.

A. That God is infinite, filling 1. infinite all places, and present euery where, see *Ier. 23. 23. 24.* Am I a God at hand, saith the Lord, and not a God a farre off? can any hide himselfe in secret places, that I shall not see him, saith the Lord? doe not I fill heauen and earth, saith the Lord? *And Ps. 139. 7.* Whither shall I goe from thy spirit? or whither shall I flee from thy presence?

Q. Proue that God is immutable.

A. That God is immutable, without change, see *Iam. 1. 17.* where God is said to be the father of lights, with whom is no vari-

ablenesse, neither shadow of turning. *And Mal. 3. 6.* I am the Lord, I change not : therefore ye sonnes of Iacob are not consumed.

2. Proue that God is invisible?

4. Invisible *A.* It is manifest by that hath beene said before, *1 Tim. 1. 17.*

That as God is eternall without beginning and immortall without end, so he is also invisible.

And Col. 1. 15. Christ is called the Image of the invisible God.

And Job. 4. 24. it is said, That God is a spirit, and therefore without bodily or visible substance.

Q. Proue that God is almighty?

7. Almighty *A.* It is written *Gen. 17. 1.* I am the Almighty God, walke before me and be thou perfect.

And Rev. 15. 3. Great and marvellous are thy works Lord God almighty. *Whereupon it is said, Mark. 10. 27.* That with God

all

all things are possible:

Q. Proue that God is most wise

A. It is written, *Ps. 147. 5.* Great is our Lord and of great power, his vnderstanding or his wisdom is infinite. *And 1 Tim. 1. 17.* He is called The onely wise God.

Q. Proue that God is most holy

A. It is the voyce of the Seraphims, or Angels, *Isa. 6. 3.* Who cry one to another, saying Holy, Holy, Holy, is the Lord of Hosts. *And Rev. 15. 4.* Who shall not feare thee O Lord, and glorifie thy name, for thou onely art Holy. *And 1 Pet. 1. 15.* As he which hath called you is holy, so be ye holy in all manner of conuersation.

Q. Proue that God is good

A. That he is absolutely good in himselfe, our Saviour sheweth, *Matth. 19. 17.* When hee saith, There is none good but one, that

that is God. And that he is good
to his creatures, read *Psal. 145. 9.*
where it is said, That the Lord
is good to all. And *Matth. 5.*
45. He maketh his Sunne to a-
rise on the euill and the good,
and sendeth raine on the iust
and vniust.

Q. Proueth that God is mer-
cifull?

9. Mer-
cifull.

A. It is written *Iam. 5. 17.*

That the Lord is very pittifull
and mercifull. And *Psal. 143.*

8. 9. The Lord is gracious and
full of compassion: slow to an-
ger, and of Great mercy, and
his tender mercy is ouer all his
workes. And *Luk. 6. 36.* Be ye
therefore mercifull, as your fa-
ther also is mercifull.

Q. Proueth that God is iust?

10. Iust:

A. It is said *Deu. 32. 4.* That
he is a God of truth and with-
out iniquity; iust and righteous
is he. *Psal. 145. 17.* The Lord is
righteous in all his wayes. *Psal.*
11. 7. The righteous Lord lo-

ueth

ueth righteousness. And therefore
he is called 2 Tim. 4. 8. The right-
eous Iudge.

Q. Proue that God would
be so described?

A. It is euident in his appea-
ring to Moses, Exod. 34. 6. where
it is said, That the Lord passed
by before him, and proclaimed,
The Lord, the Lord, mercifull
and gracious, long suffering
and abundant in goodnesse
and truth, reseruing mercy for
thousands, forgiuing iniquity,
and transgression, and sinne,
and not making the wicked in-
nocent, &c.

God
would be
so descri-
bed.

Q. Proue that God is so de-
scribed because otherwise no
man can see God.

A. It is written, Ioh. 2. 18. Because
No man hath scene God at any
time: And 1 Tim. 6. 16. That
God dwelleth in light, which
no man can approach vnto,
whom no man hath scene nor
can see. And therefore this is ren-
dred

Because
none can
see God.

dred as the reason why God did so
proclaime himselfe to Moses, Exo.
33.18.19.20. Because no man
can see the face of God and
liue.

F

Of the creation of the
world.

Q. Rehearse the Letter F?

A. **F** Ramed and made was
the whole world, by the
word of God, and that of no-
thing, in six dayes, and all ve-
ry good.

For nothing can make it
selfe : neither can bee
without some cause :
nor can be euill, being
made of God.

Q.

Q. Proue that God made the world?

A. *It is written Gen. 1. 1.* In ^{1. God} beginning God created the ^{made the} heaven and the earth. *Act. 17.* world.

24. God made the world and all things therein. *And Col. 1.*

16. By him were all things created, which are in heauen, and which are in earth, things visible and inuisible.

Q. Proue that the world was made by the word of God?

A. *So it is in the Psalme 33. 6. 2* By his ^{word.} By the word of the Lord were the heauens made, and all the host of them, by the breath of his mouth. *And Psalme 148. 5.* He commanded, and they were created. *See this in the history of the creation, Gen. 1. 6.*

Q. Proue that God made all things of nothing?

A. *It is said Hebrewes 11. 3. 3.* Of no- ^{thing.} Through faith we vnderstand, that the worlds were framed by the

the word of God, so that things which are seene, were not made of things which doe appeare,

Q. Proue that God made all things in six dayes?

4. In six dayes.

A. It is manifest in the story of the creation, *Gen. 1. 3 1.* And is repeated in the fourth commandment, *Exod. 20. 1 1.* In six dayes the Lord made heaven and earth, the sea, and all that in them is.

Q. Proue that God made all things very good?

5. All very good.

A. So God himselfe testifieth, *Gen. 1. 3 1.* And God saw euery thing, that he had made, and behold it was very good.

Q. Proue that nothing can make it selfe?

6. Nothing can make it selfe.

A. It is brought as a reason to proue that God made man, and so consequently all other creatures, *Psal. 100. 3.* Know ye that the Lord hee is God, it is hee that hath made vs, and not wee our selues.

Q.

Q. Proue that nothing can be without some cause?

A. It is euident in the light of nature: and it is the reason of the Apostle to proue that God made all things. Heb. 3. 4. for saith he, E-
uery house is builded of some man: but he that built all things is God. *7. Nor be without some cause.*

Q. Proue that nothing made of God can be euill?

A. It is manifest because (as is shewed before) God is good, yea goodnesse it selfe. And Psal. 5. 4. No euill can dwell with him. *8. Nor be euill being made of God.*
And therefore he cannot be the author of euill, who is the fountaine of all goodnesse; as is proued 1am. 1. 17. Every good gift, and euery perfect gift is from aboue, and cometh downe from the father of lights.

G

Of Gods providence in governing and preserving all things.

2. Rehearse the Letter

A. *G*overned and preserved are all things by the providence of God.

For otherwise Satan and wicked men might doe what they list: yea, and every creature would perish in a moment.

2. Proue that all things are governed by the providence of God.

1. All governed by Gods providence. **A.** *It is written Pro. 15. 3. The eyes of the Lord are in every place, beholding the euill and the good. And Mat. 10. 29. 30.*

That

That one sparrow shall not fall on the ground without your Father : but the very hayres of your head are all numbred.

Q. Shew some instances or examples of Gods providence, governing and ordering all things ?

A. *It is evident by many examples in the word of God, that nothing doth come to passe by fortune or chance, but that all things are ordered by the will and providence of God: therefore it is said Ps. 135. 6.* Whatsoever the Lord pleased, that did he, in heaven and in earth ; in the sea and in all deepe places. Examples many.

Q. Shew some instance of things in heaven ?

A. *It is said Psal. 29. 3.* The God of glory maketh it to thunder. *Psal. 135 7.* He causeth the vapours to ascend from the ends of the earth, hee maketh lightnings for the raine : he bringeth the winde out of his

his treasures. *Iob. 37. 6.* He saith to the snow be thou vpon the earth, likewise to the small raine, and to the great raine of his power. *Therefore it is said Psal. 147. 7. 8.* Sing vnto the Lord with thanksgiuing, which couereth the heauen with cloudes, and prepareth raine for the earth.

Q. Giue some example of Gods worke in the sea?

2. In the
sea.

A. *It is written Isa. 51. 10.* I am the Lord, thy God, that diuided the sea, whole waues roared. *And Psal. 107. 23. 24.* They that goe downe to the sea in ships, see the workes of the Lord, and his wonders in the deepe. *25.* For he commandeth and raiseth the stormy wind which listeth vp the waues thereof. *And againe ver. 29.* Hee maketh the storme a calme, so that the waues thereof are still.

Q. Shew some instances of Gods prouidence in ordering

ring things vpon the earth?

A. *First all things both good and euill are ordered by Gods pro-* ^{3. In the earth.}

vidence, see Isa. 45. 7. I forme ^{1. Instance}

the light and create darknesse:

I make peace, and create euill:

I the Lord doe all these things.

Iob. 5. 18. Hee maketh the

wound and bindeth it vp: hee

smiteth and his hands make

whole. And 1 Sam. 2. 6. The

Lord killeth and maketh aliue:

he bringeth down to the graue,

and raiseth vp.

Q. *Giue a second instance of Gods providence in things vpon the earth?*

A. *Secondly it is said Dan. 2.* ^{2. Instance}

21. That he changeth the times ^{of things in earth.}

and seasons: hee remoueth

Kings, and setteth vp Kings.

And Psal. 75. 7. God is the

Iudge, he putteth downe one,

and setteth vp another.

Q. *Giue a third instance of this providence?*

A. *Thirdly it is said Pro. 16. 1.* ^{3. Instance}

The

The preparations of the heart in man, and the answer of the tongue is from the Lord.

And ver. 9. A mans heart deviseth his way; but the Lord directeth his steps. *And Prov.*

21.1. The Kings heart is in the hand of the Lord, as the rivers of waters, he turneth it whither-soever he will.

Q. Giue a fourth instance of this prouidence?

4. Instance

A. Fourthly, the prouidence of God doth so order all things, that there is nothing so casual to vs, but it is infalibly certaine in the decree of God. *See Pro. 16. 33.* The lot is cast into the lap: but the whole disposing thereof is of the Lord.

Q. Proue that all things are preserued by the prouidence of God?

2. All preserued by Gods prouidence.

A. It is written *Psal. 36. 6.* O Lord thou preseruest man and beast. *And Psal. 145. 15.* The eyes of all waite vpon thee, and

and thou giuest them their meat
in due season. *Psal. 119. 91.* It is
said of all Gods creatures : That
they continue euen to this day,
by thine ordinances : for all are
thy seruants.

Q. Proue that Satan can-
not doe what he list ?

A. It is euident *Iob. 1. 11. and 2. 5.* Because Satan could not touch ^{3. Satan} cannot do
Iob, either in his substance, or his ^{what he}
children, or his person, without list.
Gods permission. And *Mat. 8. 31.*
The deuils could not enter in-
to the heard of Iwine, without
the leaue of Christ.

Q. Proue that wicked men
cannot doe what they list ?

A. It is manifest in that Christ ^{4. Wicked}
said to Pilate *Ioh. 19. 11.* Thou ^{men can-}
couldst haue no power at all ^{not doe}
against me, except it were giuen ^{what they}
thee from aboue. And *Act. 4. 27.* ^{list.}
It is said, That Herod and Pontius
Pilate, with the Gentiles, and
the people of Israel were gather-
ed together, to doe whatso-
euer

euery the hand and counsell of God determined before to bee done.

Q. Prouethat without Gods prouidence euery creature would perish in a moment?

s. Without Gods prouidence all perish.
Leu. 26. 26.
Eze. 4. 16.
and 5. 16.
Isa. 3. 1.
and 14. 13.

A. It is euident, *Act.* 17. 25. 28. in that it is said, That he giueth to all, life, breath and all things; and that in him wee liue, and moue, and haue our being. *And Deu.* 8. 3. Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

H

Of one God onely to bee worshipped with religious worship.

Q. Rehearse the letter H?

A. **H**E, *euery this God alone is to be worshipped and called*

called vpon: and that onely in
the name of Christ, with vn-
derstanding, and as him: selfe
bath commanded.

For thus euer did the
true Church of God:
and to worship and pray
vnto any other, is to
gine Gods glory to a cre-
ature.

Q. Proue that God onely is
to be worshiped?

A. It is written *Matth. 4. 10.* ^{1. God onely} Thou shalt worship the Lord ly is to be
thy God, and him onely shalt worshiped
thou serue. *And Rev. 22. 8. 9.*
S. Iohn saith, I fell downe to
worship before the feete of the
Angell: but he said vnto mee,
See thou doe it not: for I am
thy fellow seruant, and of thy
brethren the Prophets, and of
them which keepe the words
of this booke: Worship God.

Q. Proue that God only is
E to

to be called vpon?

2. He only
is to be
called vpon.
or.

A. *God himselfe saith Ps. 50.*
15. Call vpon me, in the day
of trouble; I will deliuer thee,
and thou shalt glorifie me. *And*
Luk. 11. 2. Our Saviour teaching
the most perfect forme of prayer,
saith. When ye pray, say, Our
Father which art in Heauen,
&c.

2. Proue that we are to call
vpon God, only in the name of
Christ?

3. Only in
the name
of Christ.

A. *Christ himselfe saith, Ioh.*
16. 22. Verily, verily, I say vnto
you, whatsoeuer yee shall aske
the Father in my name, he will
giue it you. *And 1 Tim. 2. 5.*
There is one God, and one me-
diator betweene God and man,
the man Christ Iesus. *Therefore*
he is called, Heb. 12. 24. The me-
diator of the new Testament.

2. Proue that we must wor-
ship, and pray to God with vn-
derstanding?

4 With
vnderstan-
ding.

A. *So saith the Apostle in the*
name

name of euery good Christian;
 1 Cor. 14. 15. I will pray with
 the spirit, and will pray with vnder-
 standing also: I will sing
 with the spirit, and will sing
 with vnderstanding also. *And*
our Saniour sheweth the reason,
why we ought so to doe, Ioh. 4. 24.
because, God is a spirit, and they
that worship him, must wor-
ship him in spirit and in truth.

Q. Proue that we must wor-
 ship and call vpon God onely
 as himselfe hath commanded?

A. *It is written, Deu. 12. 32.* *s. Only as*
 What thing soeuer I command *he hath*
 you, obserue to do it, thou shalt *command-*
 not adde thereto, nor diminish *ded.*
 from it. *And Isa. 29. 13. God*
complaineth, that their feare to-
wards him, is taught by the
precept of men. And Christ saith
Matth. 15. 9. In vaine they wor-
ship me, teaching for doctrines
the commandements of men.

Q. Proue that the true
 Church did euer thus worship,
 E 2 and

and pray vnto God onely.

6. So it
was in all
ages.

A. *It will manifestly appeare, if wee take a view of all ages from the beginning of the world ; both before the Law; under the Law; and after the Law, under the Gospel, in the time of Christ and his Apostles.*

2. Prooue that before the Law, God onely was worshipped and called vpon ?

1. Before
the Law.

A. *The sacred history of Gods word from the first man Adam vnto Moses, doeth manifestly prooue it. And it is expressly said, Gen. 4. 26. at the restitution and reformation of Religion, formerly corrupted by the posterity of Cain. That then men began to call vpon the name of the Lord.*


2. Prooue that vnder the Law God onely was worshipped and called vpon ?

2. Vnder
the Law.


A. *The truth of this may evidently appeare, in that by the Law all religious seruice and sacrifice was offered vnto God onely. And*
it

it is sayd Psal. 22. 4. 5. Our fathers trusted in thee, they trusted, and thou diddest deliuer them, they called vpon thee and were deliuered, they trusted in thee, and were not confounded.

Q. Proue that after the Law in the time of the Gospell, God only was worshipped & prayed vnto?

A. It is euident in that Christ  did so teach; the Apostles did ^{3.} After the law. both so preach and practise. *A-* gaine, a good Christian is styled or sayd to be, A worshipper of God, or one that calleth on the name of the Lord. And such are called the true worshippers.

Q. Prooue that Christ did so teach?

A. That our Saniour Christ  ^{1.} Christ did so teach and maintayne, may did so appeare euidently, both by his com- teach- bate with Satan Mat. 4. 10. where he proueth by the Scriptures, that religious worship and seruice is to

bee done vnto God onely. And Matth. 6. 9. teaching his Disciples, and in them vs, to pray, hee sayth, After this maner therefore pray ye, Our father which art in heauen, &c.



Q. The Apostles did so preach & practise.

Q. Prooue the Apostles did both so teach and practise?

A. That the Apostles did so teach, see Phil. 4. 6. Be nothing carefull, but in all things let your requests bee shewed vnto God in prayer and supplication, with giuing of thanks. And that they did so practise, and that all the faithfull did the like, according to their doctrine and example, is manifest by all the formes of prayer recorded in the New Testament; and specially by that of the Apostle, Eph. 3. 14. I bow my knees vnto the Father of our Lord Iesus Christ, &c.



Q. Prooue that a good Christian is stiled a worshipper of God?

A. It is euident in that speech of

of the blinde man cured by Christ, 3. A wor-
 Io. 9. 31. Ye know, sayth hee, shipper of
 that God heareth not sinners: God is
 but if any man be a worshipper the title of
 of God, and doth his will, him a Christia.
 heareth he. *Where wee see, hee*
calleth a good Christian or godly
man, a worshipper of God. And
 2. Tim. 2. 19. *In stead of saying,*
let euery Christian, S. Paul sayth,
 Let euery one that calleth on
 the name of Christ, depart from
 iniquity.

Q Proue that such as wor-
 ship God onely, are the true
 worshippers?

A. That such as worship &
 call vpon God onely; are the
 true worshippers, *may be gathe-* 4. the
red by the words of Christ to the worship.
woman of Samaria, Io. 4. 22. 23. per of
 Ye worship, sayth hee, ye know God only,
 not what; we know what wee is the true
 worship. per.
 worship, &c. But the houre
 commeth, and now is, when
 the true worshippers shall wor-
 ship the father in spirit and in

trueth : for the father seeketh
such to worship him.

Q. How proue you, that to
worship or pray vnto any o-
ther, is to giue Gods glory to
a creature ?

7. Other-
wise Gods
glory is gi-
uen to a
creature.

A. Because the prayse of hea-
ring all prayer, of all creatures, be-
longeth to God, see Psal. 65. 1. 2.

Prayse wayteth for thee, O
God, in Sion : and vnto thee
shall the vow be performed. O
thou that hearest prayer, vnto
thee shall all flesh come. And
Isa. 42. 8. I am the Lord, that
is my name, and my glory will
I not giue to another, neyther
my prayse to grauen Images.

I

Of man in his first creation.

Q. Rehearse the letter 1?

A. IN the beginning God made Man, consisting of soule and body: the body of the dust, in it selfe mortall, yet possibly immortall, if man had not sinned: the soule of spirituall substance, immortall in its selfe: in both a most excellent creature, aboue all others, except the Angels.

For hee was created in the image or likenesse of God, and had dominion and rule ouer all other creatures in the world.

E 5 Q. What

Q. What is to bee vnderstood by the word *Man*?

Man, what
it signifieth

A. *By the word Man is meant both sexes, man and woman; as we may see Gen. 1. 27. & 5. 2. where God being sayd to make man, it is added immediatly, male and female created he them and blessed them, and called their name Adam, or Man, in the day when they were created.*

Q. Why did God at the beginning make one man and one woman?

Why God
made one
man and
one wo-
man.

A. *God made one man and one woman, not only for propagation, as it is Gen. 1. 28. Be fruitful and multiply, and replenish the earth; but also that by making onely one man and one woman, hee might establish holy marriage, and lawfull procreation of children. Which our Saviour pro-ueth, Matth. 19. 4. 5. Haue you not read, sayth he, that he which made them at the beginning, made them male and female?*

And

And thence concludeth, that two shall be one flesh. The like is in Mal. 2. 15. And did not hee make one? yet had hee abundance of spirit: and wherefore one? because he sought a godly seed.

Q. Proue that man doth consist of soule and body?

A. That man doth consist of these two parts, soule and body, is evident in the story of the creation, Gen. 2. 7. as also by many instances else where in the word of God: as for example. Matth. 10. 28. Feare not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell. 1 Cor. 6. 20. Glorifie God in your body and in your spirit, which are Gods. And 1. Thes. 5. 23. I pray God your whole spirit, and soule, iand body bee preserued blamelesse vnto the comming of our Lord Iesus Christ.

Q. Proue

Q. Proue that God made the body of the dust?

The body
is of the
dust.

1 Cor. 15.
47.

A. It is written, Gen. 2. 7. That the Lord God formed man of the dust of the ground, and 3. 9. Dust thou art, and vn-to dust thou shalt returne. *This made Abraham confesse with great humility*, Gen. 18. 27. I am but dust and ashes. *And it is allea-ged by Dauid as an argument of Gods pity*, Psal. 103. 13. 14. Like as a father pitieth his children, so the Lord pitieth them that feare him. For hee knoweth our frame: hee remembreth that we are dust.

Q. What is the difference betweene the creation of man and woman?

The diffe-
rence of
man and
womans
creation.

A. The difference is this: *First the man was made before the woman, to note his authority & her subiection: as Saint Paul rea-soneth*, 1 Tim. 2. 13. *For saith he*, Adam was first formed, then Eue. *As also to shew the neere affinity*

affinity betweene man and man: seeing, as it is Acts 17. 26. God hath made of one blood all nations of men, for to dwell on the face of the earth.

Q. What is the second difference?

A. Secondly man was made of the dust primarily, the woman secondarily; in that she was taken out of him, who was made of the dust: for she was made of the rib of Adam. Gen. 2. 22. Not of the head, nor of the foot: to shew, that God would neither haue her a ruler nor a seruant to her husband, but a companion, as shee is called, Mal. 2. 14. Againe it was a type of the Church, the life and salvation whereof issued by water and blood, out of the side of Christ, as the woman receyued her being out of the side of the man.

A second difference.

Io. 19. 34.

Q. Prooue that the body of man was made possibly immortal?

A. The body of man was in its selfe

Mansbody selfe mortall, yet by the appoint-
 possibly ment of God, were it not for sinne,
 immortall. had beene possibly immortall. For
 God gave vnto man possibility not
 to sinne, and so consequently not to
 die; as may be gathered by his ge-
 nerall threatening, Genes. 2. 17.
 The day thou eatest thereof,
 (that is, of the tree of the know-
 ledge of good and euill) thou shalt
 surely die. And by the speciall
 sentence of bodily death, Gen. 3.
 19. Dust thou art, and vnto
 dust shalt thou returne. So Ro.
 5. 12. it is said, by one man
 sinne entred into the world,
 and death by sinne. And Ro.
 6. 23, The wages of sinne is
 death.

Q. Proue that the soule is
 of spirituall substance, immor-
 tall in its selfe?

The soule
 is immor-
 tall.

A. That the soule of man is of
 spirituall substance, immortall in
 its selfe by nature, existing as well
 out of the body, as in the body, and
 giuing life to the body, it is euident
 both

both in the creation, Gen. 2.7. where it is said, That God breathed into his nostrils the breath of life, and man became a living soule. *As also by the parting of soule and body in death,* Eccles. 12.7. Then shall the dust returne to the earth as it was; and the spirit shall returne to God, who gaue it. *Else Christ could not haue said of the Patriarchs deceased,* Matth. 22.32. God is not the God of the dead, but of the liuing. *And* Matth. 16.26. What shall it profit a man, though hee should winne the whole world, if hee lose his owne soule?

2. Proue that man was made a most excellent creature, aboue all others, except the Angels?

A. *That, next to the An-* Man a most excellent creature.
gels, man excelled all other creatures in the world, see Psal. 8.4.5.
 What is man that thou art mindfull of him? or the sonne of

of man, that thou visitest him? for thou hast made him a little lower then the Angels, and hast crowned him with glory and honour.

Q. Proue that man was created in the image of God?

Created in
the image
of God.

A. That God made man in his own image and liknesse, is specially noted in the creation, more then once, as it is written, Gen. 1. 26. God said, Let vs make man in our image, after our liknesse. And verse 27. So God created man in his owne image, in the image of God created he him: male and female created hee them.

Q. Proue that man had dominion and rule ouer all other creatures?

Had rule
ouer all
creatures.

A. It is granted to man in his first creation, Gen. 1. 26. 28. To haue dominion ouer the fish of the sea, and ouer the fowle of the aire, and ouer euery living thing that moueth vpon the earth.

earth. And the grant is humbly
acknowledged, Plal. 8. 6. Thou
madest him to haue dominion
ouer the workes of thy hands:
thou hast put all things vnder
his feet:

K

Of the image of God,
wherein man was crea-
ted.

Q. Rehearse the Letter K?

A. **K**nowledge, righteous-
nesse, and true holi-
nesse are the chiefe things
wherein the image of God
doth consist.

For otherwise the word of
God would not call vp-
on

on vs to renew this image in Christ : and without these graces man had not beene fit to rule the creatures nor yet himselfe.

Q. Proue that the image of God doth consist in knowledge?

The image of God consisteth in knowledge

A. The Apostle noteth so much Col. 3. 9. 10. where speaking of the Christians renewed estate in Christ, he saith, Ye haue put off the old man with his deeds; and haue put on the new man which is renewed in knowledge, after the Image of him that created him.

Q. Proue that it doth also consist in righteousness and true holiness?

Also in righteousness and holiness.

A. That the image of God in man doth not onely consist in knowledge, but also in iustice and in sanctity or holiness, may appeare by that

that of Saint Paul to the Ephesians, 4. 24. Put on the new man, which after God is created in righteousnesse and true holinesse.

Q. How is man said to bee thus made in the image of God?

A. Man is said to bee thus made in the image of God, not that he is the very stampe and representation of the Deity; for the infinite and invisible God cannot be resembled in the person of a finite creature: but in respect of some kind of similitude or likeness; therefore when God said, Let vs make man in our image, it is added, after or according to our likenesse: the later words expounding the former. For this is the peculiar priviledge of Christ Iesus the eternall sonne of God, who alone is so called, 2 Cor 4. 4. The image of God. And Col. 1. 15. The image of the invisible God. And Heb. 1. 3. The brightnesse



Not in substance, but in similitude.

Gen. 1. 26.

brightnesse of his glory, and the expresse image of his person : *because he is one and the same God eternall with his father.*



Q. Doth the image of God consist onely in knowledge, righteousness, and holinesse?

Know-
ledge,
righteous-
nesse, and
holinesse
are not the
only image
of God.
But in the
whole
man, soue-
raignty.

A. Knowledge, righteousness, and true holinesse are the chiefe, but not the onely image or resemblance of God in man : for in that God made man ruler over all creatures in earth, man doth therein represent the sonerainety of God, who is Lord of all things. Againe, besides those gifts of true knowledge, righteousness, and holinesse, God gaue vnto man diuers excellent representations of the deitie both in his soule and body.



Q. What other resemblances of God are there in the soule of man?

In the
soule wif.
don. c.

A. In the soule of man (besides those heauenly graces of diuine knowledge, righteousness, and holinesse)

holinesse) God gave man excellent
 wisdom, and understanding,
 whereby he did know the nature
 and property of all things: as may
 appeare in that Adam was able to
 give to every creature a name ac-
 cording to the nature of it. Gen. 2.
 19. where it is said, That God
 brought them vnto Adam, to
 see what he would call them:
 and whatsoever Adam called e-
 very liuing creature, that was
 the name thereof.

Q. Is there any resemblance
 of God in the substance of
 mans soule?



A. The very essence and sub- In the ve-
 stance of mans soule doth in some ry sub-
 respects beare the image or like- stance of
 nesse of God: as namely, in that the soule
 the soule of man is a spiritmall na- inuisibility,
 ture, inuisible and immortall. A- immorta-
 lity.
 gaine the soule, being onely one, is
 endued with diuers properties, as
 understanding, memory, will: S. Augu.
 which after a sort doe shadow out stine: V-
 and resemble the vinity of the God- nity and
 head Trinity. ¶


head and the trinity of persons.

Q. Is there any part of the image of God, in the body of man?

 In the body Gods image shineth.

A. *The whole man both soule and body, was made in the image of God: as may appeare by these evidences. First, God saith, Gen: 1.26. Let vs make man (not the soule onely, or the body onely) in our image. Secondly, sinne being the contrary to Gods image, is seated not onely in the soule but also in the body. Rom: 6. 12. Thirdly, the renewing of Gods image, which is our sanctification, is as well in the body as in the soule, see Rom. 12. 1. 1 Thes. 5. 23. Fourthly, God forbidding murder, doth use this reason, Gen: 9.6. For in the image of God hath hee made man.*

Q. How is the image of God in the body of man?

 Not in the shape or parts, but otherwise.

A. *The image of God is not said to be in the body as it is a body, or in respect of the shape, and parts,*

or

or limbs: for God is an infinite spirit, incorporeall, and inuisible; but in these respects. 1. As the body united to the soule, in which the image of God, doth chiefly consist, doth constitute the whole man. 2. As the body like a microcosme or little world doth expresse in every part, the wonderfull worke of the Creator. 3. As those excellent graces of wisdom, sanctity, and iustice principally seated in the soule, doe expresse themselves in the body, and (as Solomon speaketh) Make the face to shine: according as we see the light of a candle shine through the lanterne.

Q. Proue that the word of God doth call vpon vs to renew this image in Christ.

A. That the word of doth call The word of God upon vs to renew this image of God, consisting in knowledge, righteousness, and holinesse, and so callieth on vs to renew it. consequently prouing that herein the image of God doth chiefly stand, see Ephes. 4. 22. 23. 24. where

where the Apostle saith by way of exhortation, That yee put off concerning the former conuersation, the old man, which is corrupt, according to the deceitfull lusts. And be renewed in the spirit of your minde. And that yee put on the new man, which after God is created in righteousness and true holiness.

Q. Proue that without these graces man was not fit to rule the creatures, nor yet himselfe?

Without it
man not
fit to rule.

A. It is euident, in that man hauing lost these graces, is said to become like the very brute beast, as it is Psal. 49. 20. Man that is in honour, and vnderstandeth not, is like the beasts that perish.

L

*Of the fall of man and losse
of Gods image, by rea-
son of Adams sinne.*

Q. Rehearse the letter L?

*A. L Earne, that man hath
lost that image of God
wherein hee was created, by
the sinne of Adam the first
man, in eating the forbid-
den fruit.*

*For Adam having power
not to sinne if he would,
being seduced by the
woman, and the woman
by the serpent which is
the Devill, did willing-
ly yeeld to the tempta-
tion.*

F

Q. Shew

Q. Shew how and in what respect man hath lost the image of God?

Image of
God how
farre lost.
1 Cor. 11. 7

A. Man hath lost the image of God, not in respect of the substance of soule and body, which doe yet remaine the same, which essentially they were in their first creation: nor in regard of the faculties of reason, will and affection, without which we were not men, but brute creatures.

But the image of God which man hath chiefly lost, is that conforming to the will of God, consisting in the true knowledge of God, in righteousness and holinesse.

Q. Proue that this heavenly knowledge, righteousness and holinesse is the image which man hath lost?

Ooly in
respect of
know-
ledge,
righteous-
nesse and
holinesse.

A. It is manifest, by that exhortation of the Apostles, Ephes. 4. 24. where we are exhorted to renew that image wherein man was created after God in righteousness and true holinesse.

Which

*Which exhortation were needlesse,
if man had not lost this image: and
if this were not the image of God,
which man hath lost.*

*Q. Proue that this image
of God was lost by Adams
sinne?*

A. It is euident in that the And that
Scripture speaking of Adam, by Adams
sauth, Rom. 5. 12. That by one sinne.
man sinne entred into the
world. And verse 18. By the
offence of one, the fault came
on all men to condemnation.
And verse 19. By one mans
disobedience many were made
sinners.

*Q. Proue that it was by eat-
ing the forbidden fruit.*

A. It is apparant in the histo- In eating
ry: partly by the charge, which the for-
God gaue vnto Adam, Gen: 2. bidden
16. 17. The Lord God com- fruit.
manded the man saying, Thou
shalt eat freely of every tree of
the garden. But of the tree of
knowledge of good and euill,

thou shalt not eate of it. *Partly by the threatning, in the words immediatly following, For in the day that thou eatest thereof thou shalt die the death. Partly by the sentence of curse denounced against man after hee had sinned, Gen. 3. 17.*

Q. Proue that Adam had power not to sinne if hee would?

Hauing
power not
to sinne.

A. It is manifest in that God made man so excellent a creature. Whereupon it is said, Eccles. 7. 29. That God made man righteous and vp ghr. Neither could it haue stood with the iustice of God, to require that of man which he was not able to performe, or to punish him, hauing by his creation no power to obey.

Q. Proue that Adam was seduced by the woman?

Was seduced by the woman.

A. It is so written, Gen. 3. 6. That the woman gaue also vnto her husband with her, and he did eat. It was Adams excuse,

case, verse 12. The woman which thou gauest to be with me, she gaue me of the tree, and I did eat. And it is alleaged to humble that sex, 1 Tim. 2. 14. That Adam was not deceiued, but the woman being deceiued, was in the transgression.

Q. Proue that the woman was deceiued by the Serpent.

A. It is said by the Apostle, 2 Cor. 11. 3. That the Serpent beguiled Eve through his subtilty. And the story Gen. 3. 1. doth shew the manner how it was done. *She by the Serpent.*

Q. Proue that, that Serpent was the Deuill?

A. That the Serpent was the Deuill, or rather the Deuill in the Serpent, see Reu. 12. 9. where it is said, That the great Dragon was cast out, that old Serpent, called the Deuill and Satan, which deceiueth the whole world, And Chap. 20. 2. The Dragon, that old Serpent, *That Serpent was the Deuill.*

which is the Deuill and Satan.

Q. Proue that *Adam* did willingly yeeld to the temptation?

Man did willingly yeeld.

A. *The history doth shew it, by expressing Adams owne confession and excuse, before cited. And Eccles. 7. 29. where it is said, That God hath made man vp-right, it is presently added, but they haue sought out many inventions.*

M

Of the miserable estate of all mankinde through Adams fall.

Q. Rehearse the Letter *M.*

A. **M** *Ankinde being tainted by Adams sinne, is become*

become most wretched & miserable, both in respect of sin and punishment.

For hereby all men are conceived and borne in sinne, and are so corrupted with sinne both in soule and body, that they cannot perceiue, thinke, will, speake or doe any good thing: but are become subiect to sinne, Satan, the wrath and curse of God, to death, and to eternall damnation.

Q. Proue that all mankind is tainted by Adams sinne?

A. It is manifest that the tainture of Adams sinne hath seized upon all his posterity, inasmuch as all mankind doth stand guilty thereof before God, see Ro. 5. 12.

F 4 where

where the Apostle saith, That by one mans sinne, death passed vpon all men, for that all haue sinned, or in whom all haue sinned. *Againe* verse 17. by one mans offence, death reigned by one. verse 18. By the offence of one, iudgement came vpon all men to condemnation. *For* verse 19, By one mans disobedience many were made sinners.

Q. What is the reason of this guiltinelle?

As guilty
of his sin.

A. The reason why all men are guilty of Adams sinne, is because Adam being as it were the root, out of which all mankinde doth spring, did receiue whatsoeuer good hee had by creation, not onely for himselfe, but also for his posterity, and so againe lost all, as well for them, as for himselfe. In regard whereof, all men are truly said to sinne in Adam, as Leui is said to haue paid tithes in Abraham, because being of the posterity
of

of Abraham, he was then in the
loynes of Abraham his father.
Heb. 7. 9. 10.

Q. Proue that mankinde is
become most wretched and
miserable?

A. The wretched and misera-
ble estate of all mankinde, may ap-
peare by that lamentable outcry of
the Apostle, Romans 7. 24. O
wretched man that I am: who
shall deliuer me from the body
of this death?

Q. Proue that all men are
conceiued and borne in sinne?

A. It is euident by the confes-
sion of Dauid, Psal. 51. 5. Behold,
I was borne in iniquity, and in
sinne hath my mother concei-
ued me. And it is said, Ioh. 3. 6.
That which is borne of the
flesh is flesh: and that which is
borne of the spirit is spirit.

Q. How then could Christ
bee free from sinne, seeing hee
was true man?

A. Christ Iesus was true man,

Christ on-
ly excep-
ted.

Luk. 3. 23. descended of Adam as we are, in
 38. all things like vnto vs, but yet sin ex-
 Heb. cepted. For he was not a meere man,
 but was also God, and againe as he
 was man, he was not so by naturall
 generation, as we are, but by the
 Luk. 1. 34. supernaturall worke and power of
 35. the holy Ghost was conceived in
 Mat. 1. 20. the wombe of the virgin Mary.

Q. Proue that all men are
 corrupted with sinne?

All corrup-
 ted with
 sinne.

A. It is written, Rom. 3. 9.
 That all both Iewes and Gen-
 tiles are vnder sinne. 1 Kings
 8. 46. There is no man that
 sinneth not. And 1 Ioh. 1. 8.
 If we say we haue no sinne, wee
 deceiue our selues, and the
 truth is not in vs. And this cor-
 ruption of sinne is not by example
 or by imitation only, or meere-
 ly of some euill custome, but by propa-
 gation and naturall generation, all
 men being conceived and borne in
 sinne, as is shewed before.

Q. Proue that all are cor-
 rupted both in soule and body?

A. It

A. *It is evident by the Apo.* Both in
stles prayer, 1 Thel. 5. 23. The soule and
 very God of peace sanctifie you body.
 throughout : and I pray God
 that your whole spirit and
 soule and body may bee kept
 blamelesse vnto the comming
 of our Lord Iesus Christ. *For;*
what need he to pray for the san-
ctification of the whole man both
soule and body, if all and euery part
were not corrupted?

2. Proue that man by na-
 ture cannot perceiue any good
 thing?

A. *The Apostle doth expressly* Cannot
auouch so much in 1 Cor. 2. 14. perceiue
 That the naturall man percei- any good
 ueth not the things of the spirit thing.
 of God : for they are foolish-
 nesse vnto him, neither can he
 know them, because they are spi-
 ritually discerned. *And 2 Cor.*
4. 4. he saith, That the Gbd of
 this world hath blinded the
 mindes of the infidels, that the
 light of the glorious Gospell
 of

of Christ, which is the image of God, should not shine vnto them.

Q. Prouethat man by nature cannot thinke a good thought?

Nor think
a good
thought.

A. *It is written, Gen. 6. 5.* God saw that the wickednesse of man was great in the earth, and that euery imagination of the thoughts of his heart was only euill continually. *Therefore the Apostle taketh it for granted, 2 Cor. 3. 5.* That we are not sufficient of our selues to thinke any thing as of our selues: but our sufficiency is of God.

Q. Proue that man cannot will, desire, or effect any good thing by nature?

Nor will
any good
thing.

A. *It is manifest, in that it is said, Rom. 8. 7.* That the wisdom of the flesh is enmity against God: for it is not subiect to the law of God, neither in deed can be. *Whereupon it is inferred, verse 8.* So then they that

that are in the flesh cannot please God. *Therefore it is that the Apostle saith, Phil. 2. 13. It is God which worketh in you, both to will and to doe of his good pleasure.*

Q. Proue that man cannot by nature speake any good thing?

A. *Saint Paul noteth so much* Nor speak
speaking of all men in the corrupti- any good.
on of nature, Rom. 3. 13. 14.
Their throat, *saith he,* is an open sepulchre, with their tongues they haue vsed deceit, the poyson of Aspes is vnder their lips. Whose mouth is full of cursing and bitternelle.

Q. Proue that man cannot do any good thing by nature?

A. *It is euident by that which* Nor doe
we read in Psal. 14. 1. 2. 3. where any good.
it is said, They are corrupt, they haue done abominable works, there is none that doth good. The Lord looked downe from heauen vpon the children of
men:

men : to see if there were any that did vnderstand and seeke God. They are all gone aside, they are altogether become filthy : there is none that doth good, no not one. *Which text the Apostle citeth, Rom. 3. 10. to proue that all men are vnder sinne.*

Q. Proue that hereupon all men are subiect to sinne ?

But is subiect to sinne as a slave.

A. *That all men are subiect to sinne, as very seruants, or slaves, is plainly proued by the Apostle, Rom. 6. 16. 17. Know yee not that to whom yee yeeld your selues seruants to obey, his seruants ye are to whom ye obey: whether of sinne vnto death, or of obedience vnto righteousness ? But God bee thanked that yee were the seruants of sinne : but yee haue obeyed from the heart that forme of doctrine which was deliuered you. And our Saviour saith, Ioh. 8. 34. Whosoever commit-*
teth

teeth sinne, is the servant of sinne. *For as it is in 2 Pet. 2. 19.* Of whosoever a man is overcome, even vnto the same is he in bondage.

Q. Proue that man is, by nature corrupted, become subject to Satan?

A. *It is euident in that Satan* Also to Satan.
is called, Ephes. 2. 2. The spirit that worketh in the children of disobedience. *And 2 Tim. 2. 26. it is said,* That they may recover themselves out of the snare of the Deuill, Who are taken captiue by him at his will. *Againe, 2 Cor. 4. 4. hee is called,* The God of this world, that hath blinded the mindes of them which beleeue not.

Q. Proue that man is by nature subject to the wrath of God?

A. *The Apostle saith, Ephes. 2. 3.* That wee all were by nature the children of wrath, as wrath of God. well as others. *And Ioh. 3. 36.*

it is said, That he that beleeueth not the Sonne, shall not see life : but the wrath of God abideth on him.

Q. Proue that man is by sinne subiect to the curse of God ?

To the
curse of
God in
his whole
life.

A The curse was pronounced vpon Adams first sinne, Gen. 3. 17. It was repeated against the breach of the Law of God, Deut. 28. 15. Mal. 2. 2. And is noted by the Apostle, Gal. 3. 10. Cursed is euery one that continueth not in all things which are written in the booke of the Law to doe them. Under this burden of the curse vpon man for sinne, euery creature is said to groane, Rom. 8. 22.

Q. Proue that all men are subiect to death, by reason of sinne ?

To death.

A. So saith the Apostle, Rom. 5. 12. By one man sinne entred into the world, and death by sinne: and so death passed vpon

on all men, for that all men
haue sinned. *And Rom. 6.23.*
The wages of sinne is death.

Q. Proue that all men are
subiect to eternall damnation
for sinne?

A. *It is manifest by that which* To eter-
is said, 2 Thes. 1.8.9. That they nall dam-
that know not God, and that nation.
obey not the Gospell of our
Lord Iesus Christ shall be pu-
nished with euerlasting destru-
ction, from the presence of the
Lord, and from the glory of
his power. *And 2 Thes. 2. 12.*
That all they might be damned
who beleued not the truth, but
had pleasure in vnrighteous-
nesse.

N

*Of man his deliuerance by
Christ onely.*

*2. Rehearse the letter
N?*

*A. NO meanes can free vs
from that damnable
estate, but onely Iesus Christ,
the eternall sonne of God.*

*For hee being both God
and man, hath per-
fectly saued vs : in that
hee tooke our nature
vpon him, being con-
ceined by the holy
Ghost, borne of the
Virgin Mary : lined
in perfect obedience, to
God : suffered the cur-
sed*

*sed death of the Crosse :
rose againe the third
day : ascended into hea-
uen : sitteth at the
right hand of God : and
all for vs.*

Q. Proue that we are saued
only by Iesus Christ?

A. *Some read, Acts 4. 12.* Man saued
Neither is there saluation in a- only by
ny other: for among men there Christ.
is giuen none other name vn-
der heauen, whereby we must
be saued. *And Math. 1. 21. the*
Angell saith, Thou shalt call his
name Iesus for he shall saue his
people from their sinnes.

Q. Proue that Iesus Christ
is the eternall sonne of God?

A. *It is written, Ioh. 3. 16.* He is the
God so loued the world, that Sonne of
hee gaue his only begotten God.
sonne, that whosoever belee-
ueth on him, should not perish,
but haue euermlasting life. *And*
1 Ioh.

1 Ioh. 5. 20. We know that the Sonne of God is come, &c. that is the true God and eternall life. *And* Rom. 1. 4. That he was declared mightily to be the Sonne of God.

2. Proue that Iesus Christ is both God and man ?

He is both
God and
man.

A. *That he is God is manifest* Isa. 9. 6. *where hee is called* The mighty God. *And* Rom. 9. 5. God ouer all, blessed for euer. *And it is said,* Ioh. 1. 1. In the beginning was the word, and the word was with God, and the word was God.

That he is also man, is proued, 1 Tim. 2. 5. *where hee is called,* The man Christ Iesus. *And* 3. 16. God manifested in the flesh. *And* Ioh. 1. 14. The word was made flesh, and dwelt among vs, and wee saw the glory thereof, as the glory of the only begotten sonne of the father full of grace and truth.

2. Proue

Q. Proue that Christ hath perfectly saued vs?

A. *So it is exprefly written,* He hath Heb. 7. 25. That he is able perfectly to saue them that come faued vs. vnto God by him. *And* Heb. 10. 14. That by one offering he hath perfected for euer them that are sanctified: *And thereupon is inferred* verse, 18. That where remission of finnes is, there is no more sacrifice for sinne.

Q. Proue that Iesus Christ therefore tooke our nature vpon him.

A. *That he did assume or take* By taking vnto his Godhead the nature of our nature man, is euident, Heb. 2. 16. 17. For verily, *saieth the Apostle,* he tooke not on him the nature of Angels, but he tooke on him the seed of Abraham. Wherefore in all things it behooued him to bee made like vnto his brethren, that hee might bee a mercifull and faithfull high Priest

Priest in things pertaining to God, to make reconciliation for the sinnes of the people:

Q. Was it of necessity that Christ should become man?

Which

was of necessity.

A. It was by Gods decree necessary that Christ should take vnto his deity the nature of man, that without it mans redemption could not be procured, for these reasons.

1. Hee must bee man, that hee might be fit to suffer death for vs, in regard that his Godhead being immutable, could not suffer, and being immortall could not die.

Heb. 2. 14. 2. It was requisite that the same nature that had offended should satisfie the iustice of God. 3. Hee must also be God, that hee might be able to overcome. See all this in that one text, Heb. 2. 14.

Q. Prouethat Iesus Christ was conceived by the holy Ghost.

He was

conceived by the holy Ghost.

A. It is the voice of the Angel to Mary, Luke 1. 35. The holy Ghost shall come vpon thee,

thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be borne of thee, shall bee called the sonne of God. *And to Ioseph hee sayd,* Matth. I. 20. Feare not to take vnto thee *Mary* thy wife, for that which is conceived in her, is of the holy Ghost.

Q. Proue that he was borne of the virgin *Mary*?

A. It was so prophesied, Isa. 7. Borne of
14. Behold a virgin shall con- the virgin.

ceive and beare a sonne and shall call his name *Emmanuel*.

It was effected, Math. I. 18. Now the birth of Iesus Christ was on this wise; When as his mother *Mary* was espoused to *Ioseph* (before they came together) she was found with child of the holy Ghost. *And it was proclaimed by the Angell,* Ioh. 2.

11. Vnto you is borne this day in the city of *David* a Saviour, which is Christ the Lord.

Q. Proue

Q. Proue that Christ liued in perfect obedience to God.

Liued in
perfect o-
bedience.

A. *It is written, Phil. 2. 8.* That he humbled himselfe and became obedient vnto the death, euen vnto the death of the crosse. *Heb. 7. 26.* For such an high Priest became vs, who is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens. For, *saith the Apostle, Rom. 5. 19.* as by one mans disobedience many were made sinners, so by the obedience of one shall many bee made righteous. *Therefore Christ saith, Ioh. 17. 19.* For their sakes sanctifie I my selfe, that they also might bee sanctified through the truth.

Q. Proue that Christ did suffer for vs?

He suffered.

A. *It is written, Isa. 53. 5.* Hee was wounded for our transgressions, hee was bruised for our iniquities: the chastisement

ment of our peace was vpon him, and with his stripes wee are healed.

Q. Proue that hee suffered death for vs?

A. ~~It is written,~~ 1 Pet. 3. 18. He died For Christ also hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God, being put to death in the flesh, but quickened by the spirit.

Q. Proue that hee suffered the cursed death of the crosse?

A. *So it is in the story of his* *On the* *crosse* *passion,* Marth. 27. 38. *And it is* said, 1 Pet. 2. 24. That hee his owne selfe bare our sins in his owne body on the tree, that we being dead to sinnes, should liue vnto righteousness. *And* Gal. 3. 13. Christ hath redeemed vs from the curse of the Law, being made a curse for vs: for it is written, Cursed is euery one that hangeth on tree.

G

Q. Proue

He rose
again.

Q. Proue that hee did rise againe the third day for vs?

A. *It is written, Rom. 4. 25.* Who was deliuered for our offences, and was raised againe for our iustification. *And 1 Cor. 15. 3. 4.* That Christ died for our sinnes, and that he was buried, and that hee rose againe the third day, according to the Scriptures.

Q. Proue that hee ascended into heauen for vs?

He ascen-
ded into
heauen.

A. *It was so prophesied, Psal. 68. 18.* Thou hast ascended on high : thou hast led captiuitie captiue : thou hast receiued gifts for men. *And it was performed, Luke 24. 51.* And it came to passe while hee blessed them, hee was parted from them, and carried vp into heauen.

Q. Proue that Christ sitteth at the right hand of God for vs?

He sitteth
at the
right hand
of God.

A. *It is written, Col. 3. 1.* If ye

ye then bee risen with Christ,
 seeke those things which are a-
 boue, where Christ sitteth at
 the right hand of God. *And*
Rom. 8. 34. it is said, That
Christ is at the right hand of
God, and maketh intercession
for vs. And Acts 3. 21. Whom
the heauens must receiue, vntill
the time of restitution of all
things.

O

Of our receiuing Christ,
with all his benefits, to
saluation, by faith only.

2. Rehearse the Letter O?

A. *O* *Nly by faith, recei-*
uing Iesus Christ in.

to the heart, euery man that with contrite heart confesseth his sinnes to God, and truly repenteth, is pardoned all his sinnes, and so doth stand iustified before God.

For we can merit nothing with God, our best works being imperfect. And the promise of God is onely made to them that belecue: being elected of God before the world was.

Q. How, and in what sense are we said to be iustified by faith?

How
we are
iustified by
faith.

A. We are said to be iustified by faith, not for the dignity and merit of it: not as it is an inward and inherent quality or virtue: not because it hath charity adioyned vnto it, and worketh by loue: nor because it receiveth any force
or

or power from charity to iustifie :
but because, by faith, as by a hand
or instrument we receive Christ,
by whom we are iustified.

Q. Proue that we are iustified only by faith?

A. That wee are iustified by faith only, may appeare by these evidences following, whereof the first is, In that iustification and acceptance of a man with God vnto eternall life, is positively and absolutely ascribed in Scripture vnto faith. This is the very argument of the Apostle, alleaged to the same purpose out of the Prophet Habakuk, 2. 4. The iust shall liue by faith. And he expresseth it in his owne person, as an instance of the state of every good Christian, Gal. 2. 20. I liue, saith he, by the faith of the Sonne of God, who loued me, and gaue himselfe for me.

That we are iustified by faith only.
1. Instance.

Q. What is the second instance, that we are iustified by faith only?

2. Instance A. Secondly, the Scriptures doe expressly exclude all workes in vs, touching the point of iustification, by manifest exclusiue notes or termes ; being equiualent with the exclusiue particule only, or alone. As for example. Gal. 2. 16. Knowing that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ. And Rom. 3. 28. Therefore we conclude, that a man is iustified by faith, without the deeds of the Law. And verse 24. Being iustified freely by his grace.

Q. What is the third instance of iustification by faith onely ?

3. Instance A. Thirdly, there is a manifest opposition noted in Scripture betweene grace and workes : so that if iustification be freely by grace, then it cannot be of workes at all. See Rom. 11. 6. If by grace, then it is no more of workes: otherwise grace is no more grace.

grace. But if it be of workes, then it is no more grace: otherwise worke is no more worke.

And Rom. 4. 4. To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but beleeueth on him that iustificth the vngodly, his faith is counted for righteousness.

2. What is the fourth instance of iustification by fayth only?

*A. Fourthly, They that sought 4. Instance
righteousnesse not by faith only,
but by the workes of the Law, are
said, for that very cause not to
have attained righteousness. See
Rom. 9. 31. 32. But Israel which
followed after the law of right-
eousnesse, hath not attained to
the law of righteousness.
Wherefore? because they sought
it not by faith, but as it is were
by the workes of the Law. And
Chap. 10. 3. For they being ig-
norant of Gods righteousness,*

and going about to establish their owne righteousness, haue not submitted themselues to the righteousness of God. For Christ is the end of the law for righteousness, to euery one that beleeueth. Therefore Paul though he was blamelesse before men, touching the righteousness which is in the law, yet he counted all but dung, that hee might bee found in Christ by faith. Phil. 3. 6. 9.

Q. What is the fifth instance of iustification by faith only?

A. Fifty. The brazen Serpent was a type of Christ, now as when the Israelites were stung by the fiery serpents, they were preserved alive only by looking upon the Serpent of brasse: so when wee are stung to death by sinne, there is nothing required of us for the cure of our soules, but only that wee fixe the eye of our faith upon Christ. See this very proportion observed by Christ himselfe, Ioh. 3. 14. 15.

As

As *Moses* lift vp the *Serpent* in the *wildernesse*, so must the *sonne of man* be lifted vp, that whosoever beleeueth in him, should not perish, but haue eternall life.

2. What is the sixth instance of iustification by faith only?

A. Sixtly, there are many graces accompanying saluation in a Christian soule, as faith, hope, charity, wisdom, patience, humility, the feare of God, repentance, and the like; and euery grace hath some excellent use: but of all these, none is fit as a spirituall hand to receiue and apply Christ and his righteousness to the iustification of a sinner, but faith only. 6. Instance

2. In what sense then are we said to bee iustified by faith only?

A. Not that faith is solitary or alone, without other graces: for it is said, Gal. 5. 6. to worke by loue. And 1 Tim. 1. 5. That charity doth proceede out of. How wee are iustified by faith only.

a pure heart, and of a good conscience, and of faith vnfaigned, as the fountaine of all other graces. But as the eye is not alone, but there are with it many other members and parts of the body, and yet the faculty of seeing is only in the eye: so faith, though it bee not alone, yet it only hath power to apprehend Christ to iustification.

2. Proue that by faith wee receiue Iesus Christ into the heart?

By faith
we receiue
Christ.

A. That by faith wee receiue Iesus Christ, may be gathered out of those words of the Euangelist, Ioh. 1. 11. 12. He came vnto his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to become the sonnes of God, euen to them that beleue on his name. Where wee see that to receiue Christ and to beleue in him is all one. Again, that we receiue Christ into the heart or soule, as the fittest receptacle,

racle, is evident by the Apostles prayer, Ephes. 3. 16. 17. That ye may, saith he, bee strengthened by his spirit in the inward man, that Christ may dwell in your hearts by faith.

Q. Proue that a contrite heart is required ?

A. It is written, Psal. 51. 17. A contrite heart is
The sacrifices of God are a heart is
broken spirit : a broken and a requisite.
contrite heart O God thou
wilt not despise. And Ioel 2.
13. Rend your heart, and not
your garments, and turne to
the Lord your God.

Q. Proue that confession of sinnes to God is required ?

A. There is an absolute ne- So is con-
cessity of confessing our sins to God, fession to
if ever wee will obtaine pardon : God.
Therefore it is conditioned, 1 Ioh.
1. 9. That if wee confesse our
sinnes, he is faithfull, and iust
to forgive vs our sinnes. And
we may see the experience of it,
Psal. 32. 5. I said I will confesse
my

my transgressions vnto the Lord, and thou forgauest the iniquity of my sinne. *As for confession to man it is onely respectiue or conditionall, as namely, in case of wrong done by one man to another, see Iam. 5. 16. confesse your faults one to another, and pray one for another: or in regard of some publike hurt or scandall to the whole Church, as in the example of Achan, Iosh. 7. 19. 20. and the like.*

Q. Proue that true repentance is required?

Specially
true con-
fession.

A. True Repentance, which is, not onely a contrition or sorrow for sinne, and a confession of it, but also a conuersion of the whole man, with the whole heart, vnto God, from all his finnes, is specially necessary for the obtaining of pardon; this is intended in Math. 3. 2. Repent, for the kingdome of heauen is at hand, and Luk. 13. 3. Except ye amend your liues, ye shall all likewise perish, and
Act.

Act. 11. 18. It is said, that they glorified God, saying, then hath God also to the Gentiles granted repentance vnto life.

Q. Proue that our iustification consisteth in the pardon of sinnes?

A. It is so written, Rom. 4. 6. 7. Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousness without workes: saying, Blessed are they, whose iniquities are forgiven, and whose sinnes are couered. Blessed is the man to whom the Lord imputeth not sinne.

Iustification is in the pardon of sinnes.

Q. Proue that we can merit nothing with God?

A. The Apostle proueth it, by the example of the father of the faithfull, Rom. 4. 2. If Abraham were iustified by workes, hee hath wherein to reioyce, but not with God: for what saith the Scripture? Abraham beleued God, and it was counted to him.

We can merit nothing with God.

for

for righteousness, *Psal. 130. 3.*
 If thou Lord shouldest marke
 iniquities, O Lord, who shall
 stand? *and Psal. 143. 2.* Enter
 not into iudgement with thy
 seruant, for in thy sight shall no
 man living be iustified.

Q. Proue that our best
 workes are imperfect?

Our best
 workes are
 imperfect.

A. It is the confession of the
Prophet, Isa. 64. 6. But we are
 all as an vncleane thing, and all
 our righteousness are as filthy
 rags, *and Luk. 17. 10.* When ye
 haue done all those things
 which are commanded you,
 say, wee are vnprofitable ser-
 uants.

Q. Proue that the promise
 is made onely to them that be-
 leeu?

The pro-
 mise is
 onely to
 beleeuers.

A. It is written, *Gal. 3. 22.* that
 the Scripture hath concluded
 all vnder sinne, that the pro-
 mise by faith of Iesus Christ,
 might bee giuen to them that
 beleeue, *and Act. 2. 39.* for the
 pro-

promise is vnto you, and to your children, and to all that are a farre off, euen as many as the Lord our God shall call.

2. Proue that they were elected of God, before the world was?

A. *That the ground of our iustification, and saluation by Christ through faith, doth stand in Gods free election, and therefore cannot be attained by any merit of our owne, is manifest, Act. 13. 48. where it is said, that as many as were ordained to eternall life, beleeued. And Ephes. 1. 3. Blessed be the God and Father of our Lord Iesus Christ, who hath blessed vs with all spirituall blessings in heauenly things in Christ, according as he hath chosen vs in him, before the foundation of the world.*

Elected
before the
world was.

Of the preaching of the word, the ordinary meanes of faith.

Q. Rehearse the letter P?

P*reaching of the word of God is the ordinary meanes to worke repentance and faith.*

For God that giveth all grace, and so repentance and faith, worketh outwardly by the word, as by an instrument, and inwardly by his spirit.

Q. Prove that Preaching of the Word is the ordinary meanes to worke repentance?

*Preaching
the means
of repen-
tance.*

*A. It is evident, in that repen-
tance*

tance was the subiect matter of
 Christs Preaching, Matth. 4.
 17. Iesus began to Preach, and
 to say, Repent, for the king-
 dome of heauen is at hand, and
 in that S. Paul saith, Act. 17. 30.
 speaking of the preaching of the
 Gospell; that God now com-
 mandeth all men euery where
 to repent; and Act. 20. 20. I
 kept backe nothing that was
 profitable, but haue shewed you
 and taught you publikely, and
 from house to house, both to
 the Iewes, and also to the Gen-
 tiles, the repentance toward
 God, and faith toward our Lord
 Iesus Christ,

Q. Prouethat Preaching of
 the Word is the meanes of
 faith?

A. So we reade, Rom. 10. 14. Preaching
 How then shall they call on the means
 him in whom they haue not of faith.
 beleueed? and how shall they
 beleue in him, of whom they
 haue not heard? and how shall
 they

they heare without a Preacher, and *verse 17.* so then faith cometh by hearing, and hearing by the word of God.

Q. Proue that God giueth all grace?

God the
giuer of
all grace.

A. *It is written,* Iam. 1. 17. Euery good gift, and euery perfect gift is from aboue, and cometh downe from the father of lights. And 2 Pet. 1. 3. according as his diuine power hath giuen vnto vs all things that pertaine to life & godlineffe, through the knowledge of him, that hath called vs to glory and vertue.

Q. Proue that God giueth repentance?

The giuer
of repen-
tance.

A. *We may learne so much by S. Paul his exhortation to Timothy, 2 Tim. 2. 25. where he aduiseeth him, to instruct with meekenesse, those that oppose themselues, prouing if God at any time will giue them repentance, that they may know the truth. And it is said, Act. 5. 31. that*

that God hath lift vp Iesus Christ with his right hand, to be a Prince and a Sauour, to giue repentance to Israel, and forgiuenesse of sinnes.

Q. Proue that God giueth faith?

A. *It is expresly affirmed,* Eph. 2.8. For by grace are ye saued ^{of faith.} through faith, and that not of your selues, it is the gift of God.

And Phil. 1.29. For vnto you it is giuen for Christ, that not onely you should beleeue in him, but also suffer for his sake.

Q. Proue that God worketh by the Word, as by an instrument.

A. *That the word of God is* ^{God worketh by the Word.} *the outward meanes, which God doth vse as an organe or instrument, is manifest,* Iam. 1. 18. Of his owne will begat he vs, with the word of truth, that wee should bee as the first fruits of his creatures. *And 1 Pet. 1. 23.* Being borne anew not of mortall

tall seed, but of immortall by the word of God; *and verse 25.* This is the word which is preached among you.

Q. Proue that God worketh inwardly by his spirit.

God
workes by
his spirit.
1 Argu-
ment.

A. It is euident by these arguments. First, it was so prophesied and foretold, *Ioel 2. 28.* And it shall come to passe afterward, that I will powre out my spirit vpon all flesh, *and Zach. 12. 10.* I will powre vpon the house of *Dauid*, and vpon the inhabitants of *Ierusalem*, the spirit of grace and of supplication, and they shall look vpon me whom they haue pierced.

Q. What is the second argument to proue that God worketh inwardly by his spirit?

2 Argu-
ment.

A. Secondly, The prophesie was accomplished and effected accordingly, as the Apostle *Peter* noteth, *Acts 2. 16.* This, saith hee, is that which was spoken by the

the Prophet *Ioel*. And at his Sermon, *Acts* 10. 44. It is said, That while *Peter* yet spake these words, the holy Ghost fell on them all which heard the word.

Q. What is the third argument to proue that God worketh inwardly by his spirit?

A. Thirdly, it is euident that ^{3. Argument.} all spirituall gifts are wrought by the spirit, as it is in *1 Cor.* 12. 11. All these, saith the Apostle, worketh that one and the selfe same spirit, diuiding to euery man seuerally as hee will. In-
so much as the outward meanes without this inward worke of Gods spirit is of no force. Whereupon it is that Paul saith, 1 Cor. 3. 6. 7. I haue planted, *Apollo* watered, but God gaue the increase. So then neither is he that planteth any thing, neither hee that watereth; but God that giueth the increase.

Q. What is the fourth argument

gument to proue that God worketh inwardly by his spirit?

4. Argument.

A. *Fourthly, God acknowledgeth none for his, that haue not his spirit working in them. See 1 Cor. 3. 16. Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you. And Rom. 8. 9. If any man haue not the spirit of Christ, he is none of his. This is so euident a truth, that the Apostle doubteth not to affirme, that no man can so much as say that Iesus is the Lord, but by the holy Ghost. 1 Cor. 12. 3.*

Q. of

Q

Of the inseparable properties of faith.

2. Rehearse the letter
2?

A. **Q**ualities of faith inseparable unto it, are these : to unite vs to God in Christ : to assure vs of Gods loue in him : to purifie the heart : and to worke by loue.

For untill we beleene, wee are without God, without Christ, and without hope : but when once wee beleene, wee haue peace with God : and cannot but be fruitfull in all good workes.

Q. Proue

Q. Proue that it is the property of faith, to vnite vs to God in Christ?

Properties
of faith.

1. To vnite
vs to God.

A. *This quality or property of faith, namely to vnite vs vnto God in Christ, is expressly noted by the Apostle, Eph. 2. 13. But now in Christ Iesus, ye who sometimes were farre off, are made nigh by the blood of Christ. And verse 19. Now therefore ye are no more strangers, and forreiners, but fellow Citizens with the Saints, and of the household of God.*

Q. Proue that it is the quality of faith to assure vs of Gods loue in Christ?

2. To assure
vs of
Gods loue

A. *It is manifest in that it is said, Rom. 5. 2. That by Christ wee haue access by faith into the grace wherein wee stand, and reioyce in hope of the glory of God. And verse 5. Hope maketh not ashamed, because the loue of God is shed abroad in our hearts, by the holy Ghost*

Ghost which is giuen vnto vs. Therefore faith is thus described, Heb: 11. 1. Faith is the substance, or ground, and assurance of things hoped for, and the euidence of things not scene.

Q. Shew it yet more fully and plainly?

A. It may appeare more fully and evidently by that confident acclamation, and protestation of the Apostle in the behalfe of every Christian, Rom. 8. 35. Who shall separate vs from the loue of Christ? and verse 38. 39. For I am perswaded, that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

Q. Proue that it is the property, of faith to purifie the hart?

H

A.

3 To puri-
fie the
heart.

A. The Apostle Peter, speaking of the calling of the Gentiles, saith, Act. 15. 8. 9. That God which knoweth the hearts, beare them witnesse, giuing them the holy Ghost, euen as he did vnto vs. And put no difference betweene vs and them, purifying their hearts by faith, and 1 Tim. 1. 5. it is said, That the end of the commandement is charitie out of a pure heart, and of a good conscience, and of faith vnfained: where wee see that uniting vs to Christ, is the cause of the puritie of the heart.

Q. Proue that it is the propertie of faith to work by loue.

4 To work
by loue.

A. It is obserued as a speciall propertie of faith by the Apostle, Gal. 5. 6. where hauing said, that we through the spirit, waite for the hope of righteousnesse, by faith; he presently addeth these words, for, saith hee, In Iesus Christ, neither circumcision
auai-

auaileth any thing, nor vncircumcision, but faith which worketh by loue, *therein noting faith to be the proper efficient cause of loue, and loue to be the proper effect of faith.*

Q. Proue that till we belecue, we are without God, without Christ, without hope?

A. *We may see the truth of this by the Apostles description of the state of the Ephesians before their conversion, Eph. 2. 12. At that time, saith he, ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, hauing no hope, and without God in the world.*

Till we beleue, we are without God, Christ, hope.

Q. Proue that when once we beleue, we haue peace with God?

A. *It is so written, Rom. 5. 1. But once that being iustified by faith, we beleueing, haue peace with God, through we haue our Lord Iesus Christ, and chap. peace. 8. 1. There is therefore now no*

condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the spirit.

Q. Proue that once beleeuing, wee cannot but be fruitfull in all good workes.

Beleeuers
are fruit-
full.

A. That when once we beleeue, wee cannot but be fruitfull, our Sauiour himselte teacheth by the similitude of the Vine, whereunto he doth resemble himselte, and the beleeuers, that are in him by faith, to the branches, Ioh. 15. 5. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me yee can doe nothing, and the Apostle saith, Tit. 2. 14. That Christ gave himselte for vs, that hee might redeme vs from all iniquity, and purifie vnto himselte a peculiar people, zealous of good workes.

Of the meanes of encreasing faith and all other graces.

Q. Rehearse the Letter R.

A. **R** Emember that faith, and so all other graces are increased and confirmed by the hearing of the word of God preached, as also by reading, meditation, conference, practise, prayer, and Sacraments.

For as God requireth of every Christian a daily increase of grace, so he hath appointed these meanes to that end.

Q. Proue in generall, that faith and all other graces are increased and confirmed by
H 5 these

these meanes?

Faith and
all other
graces
how in-
creased.

A. So much may be gathered in generall by the words of the Evangelist, Act. 2. 41. 42. where speaking of those that were converted to the faith, he saith, Then they that gladly receiued his word, were baptized, and they continued in the Apostles doctrine, and fellowship, and breaking of bread and prayers; noting thereby how being converted, they did continue, and were increased and confirmed in the state of grace by those meanes.

Q. More particularly proue that Preaching is a meanes to increase and confirme grace?

Particu-
larly,

1 By
preaching.

A. It is manifest, in that the Apostle Peter speaking of the word preached, saith, 1 Pet. 2. 2. As new borne babes desire the sincere milke of the word of GOD, that yee may grow thereby; and Act. 14. 21. 22. it is said, that Paul and Barabas returned, &c. confirming the

the Disciples hearts, and exhorting them to continue in the faith, *and 1 Cor. 14. 3.* Hee that prophesieth (*that is, preacheth and expoundeth the word*) speaketh vnto mer, to edification, and exhortation, and comfort.

Q. Proue that reading is a meanes to increase and confirme faith, and all other graces?

A. Therefore it is, that in 2 By Reading. *1 Tim. 4. 13.* Paul exhorteth Timothie to giue attendance to reading, as well as to exhortation and to doctrine, *and 2 Tim. 3. 15.* commendeth him, that hee had knowne the holy Scriptures of a childe, which are able to make him wise vnto saluation, *and Rom. 15. 4.* he saith, that whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might haue hope.

2. Proue that meditation is a meanes to increase and confirme in vs the sauing graces of God.

3 By meditation.

A. *It is euident in the example of David, Plal. 119. 97. O how loue I thy law! It is my meditation all the day. And to shew what increase and confirmation of heauenly grace he receiued by this his religious exercise of meditation; he addeth immediately, verse 98. That it made him wiser then his enemies, verse 99. That hee had more vnderstanding then all his teachers, And verse 100. That hee did vnderstand more then the ancients.*

2. Proue that conference is a meanes to increase and confirme grace?

4 By conference.

A. *Thus the godly, meeting together, strengthened one another, Mal. 3. 16. where it is said, that, Then they that feared the Lord, spake often one to another, and the Lord harkened and heard it,*

it, and a Book of remembrance was written before him, for them that feared the Lord, and that thought vpon his Name.

To this end are those frequent exhortations in Scripture, as in

1 Thes. 5. 11. Comfort your selues together, and edifie one another, euen as also you doe.

And Heb. 3. 13. Exhort one another daily, while it is called Heb. 10. 23.
24. 25.

To day, lest any of you be hardened through the deceitfulness of sinne.

2. Proue that practise is a meanes to increase and confirme grace?

A. *Therefore it is that Dauid* By practise, Psal. 119. 100. I vnder-
stand more then the ancients, because I kept thy precepts: *and*

hereupon our Sauiour affirmeth,

Ioh. 7. 17. That if any man will doe his will, hee shall know of the doctrine, whether it be of God or no. Now we know, that to be able to discerne of doctrine, is

a note of great increase and strength of grace. Nay our Saviour placeth the happinesse of knowledge in practise; see Ioh. 13. 17. If ye know these things, happy are ye if ye do them.

Q. Proue that praier is a meanes to increase faith and all other graces?

6 By prayer.
er.

A. Prayer is the Conduit pipe to conuey Gods graces vnto vs; therefore Luk. 17. 5. The Apostles said vnto the Lord, Increase our faith; and Dauid prayeth, Psal. 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. And Paul, Col. 1. 9. Ceased not to pray to God for them, that they might be fulfilled with the knowledge of his will, in all wisdom and spirituall vnderstanding, and increasing in the knowledge of God, strengthened with all might, &c.

Q. Proue that the Sacrament are meanes to increase and
con-

confirm grace?

A. *It is manifest in that they* 7. By Sa-
are called *signes to signifie, and* craments.
seales to confirme: as circumcision
is called, Rom. 4. 11. the signe of
circumcision, and the seale of
the righteousnesse of faith. And
1 Pet. 3. 21. Baptisme is called the
figure that now sancteth vs, because
it signifieth, and sealeth or confir-
meth our saluation by Christ.

Q. Proue that God requi-
reth of euery Christian a daily
encrease of grace?

A. *It is written, 2 Pet. 3. 18.* God re-
Grow in grace, and in the quires en-
knowledge of our Lord and crease.
Saviour Iesus Christ. *And Heb.*
5. 12: They are reprov'd, that
when as concerning the time,
they ought to be teachers, yet
they had neede againe to bee
taught the first principles of
the word of God. And Chap.
6. 1. they are exhorted to goe on
vnto perfection.

Q. Proue that God hath
appointed

appointed these meanes to that end : and first the preaching of the word ?

Meanes to
that end
appointed
1. Preach-
ing.

A. *It is euident that the ministry of the word was therefore ordained,* Ephes. 4. 12. For the perfecting of the Saints, for the worke of the ministry, for the edifying of the body of Christ: Till wee all come into the vnity of the faith, and of the knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christ : That wee henceforth, bee no more children, wauering and carried about with euery wind of doctrine, by the sleight of men, and cunning craftinesse, whereby they lie in wait to deceiue: But following the truth in loue, in all things grow vp into him, which is the head, euen Christ.

2. Proue that God hath appointed reading to that end :
and

and first publique reading?

A. *God so commanded, Deut. 2. Reading*
 31 11. When all Israel come ^{1. Pub-}
 to appeare before the Lord thy ^{lique.}

God, in the place which hee
 shall choofe, thou shalt read
 this Law before all Israel, in
 their hearing. *And* verse 12.
 Gather the people together,
 mee, women, and children,
 and the stranger that is within
 thy gates, that they may heare,
 and that they may learne, and
 feare the Lord your God, and
 obserue to doe all the words of
 this Law.

Q. Proue that God appoin-
 ted reading priuately in the fa-
 mily?

A. *It is written, Deut. 6. 6. 7. 2. Priuate.*
 These words which I com-
 mand thee this day, shall bee
 in thine heart, and thou shalt
 rehearse them continually vn-
 to thy children, and shalt talke
 of them, when thou tarriest in
 thy house, and as thou walkest
 by

by the way, and when thou liest downe, and when thou risest vp.

Q. Proue that God appointed reading solitarily, euery one by himselfe, first in the old Testament?

a. Solitarily.

1. In the old Testament.

A. It is manifest, Deut. 17. 19. *in that euen the King himselfe is commanded to read in the Law of God all the dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the words of this Law. And to Iosuah, the like charge is given, Iosh. 1. 8. This booke of the Law shall not depart out of thy mouth, but thou shalt meditate therein day & night, that thou mayst obserue to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt haue good successe.*

Q. Proue that God appointed reading solitarily euery one by himselfe, in the new Testament?

A.

A. It is the expresse c mman- 2. In the
dement of Christ, Iohn 5. 39. new Testa-
 Search the Scriptures, for in ment.
 them yeethinke to haue eter-
 nall life, and they are they
 which tellifie of me. *And*
Col. 2. 16. Let the word of God
 dwell in you richly, in all wis-
 dome, teaching and admonishi-
 ing one another, &c. *And Acts*
17. 11. *The Bereans are commen-*
ded, in that they received the
 word with all readinesse of
 minde, and searched the Scrip-
 tures daily, whether those
 things were so. *And of the booke*
of the Revelation, which is the
hardest to be understood of all the
rest, it is said, Reu. 1. 3. Blessed
 is hee that readeth, and they
 that heare the words of this
 prophesie, and keepe those
 things which are written
 therein.

Q. Proue that God appoin-
 ted meditation to that end?

A. It is euident in that charge 3. Medita-
before tion;

before mentioned, which the Lord gave vnto Ioshuah, namely, that hee should meditate in the booke of the Law day and night, Ios. 1. 8. And it is propounded, as the way to happinesse, Psal. 1. Blessed is the man that hath not walked in the counsell of the vngodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornfull, but his delight is in the Law of the Lord, and in his law doth hee meditate day and night.

Q. Proue that conference was appointed to that end?

4 Confe-
rence. .

A. Therefore it is, that they are commanded, Deut 6. 7. To talke of the word of God, in the house, in the way, lying down, and rising vp; and therefore the Apostle hauing said, Heb. 10. 23. Let vs keepe the profession of our hope without wauering, addeth immediately the meanes appointed of God to that end,
verse

verse 24.25. And let vs consider one another, to proueke vnto loue, and to good works, not forsaking the assembling of our selues together, as the manner of some is, but exhorting one another.

Q. Proue that practise is appointed to that end?

A. *Therefore our Sauiour requires the condition of practise, of every man that will be able to iudge of truth and error, and to withstand seducers, see Ioh. 7. 17. and the Apostle directeth, Heb. 5. 14. that through long custome (which standeth in experience and practise) men haue their wits exercised, to discerne both good and euill; and the Lord himselfe saith, Psal. 50. 23. To him that ordereth his conuersation aright, will I shew the saluation of God.* Practise

Q. Proue that God appointed prayer to that end?

A. *It is included in the general* 6 Prayer.

rall promise, Math. 7. 7. Aske,
and it shall be giuen you, *and*
verse 8, for whosoever asketh,
receiueth. Againe, Pro. 2. 3 4-5.
If thou criest after knowledge,
and listest vp thy voyce for vn-
derstanding: Then shalt thou
vnderstand the feare of the
Lord, and finde the knowledge
of God.

2. Proue that God appoin-
ted Sacraments to that end?

7 Sacra-
ments.

A. *That Sacraments were or-*
dained for our confirmation, see
Gen: 17. 10. concerning circum-
cision, which is therefore called the
Couenant, because it did signe,
seale and confirme the couenant, as
the Apostle noteth, Rom. 4. 11.
The like is said of the Passeouer,
Exod. 13. 9. So vnto vs Christi-
ans, Baptisme was to that end or-
dained, Math. 28. 19. and the
Lords Supper, Luk 22. 19.

Of Sacraments in generall.

2. Rehearse the Letter S?

A. **S**acraments are outward visible signes of the covenant and promise of God in Christ, ordained by Christ himselfe; to signifie, and to seale or confirme, and (as instruments or meanes) to convey saving grace to every true beleever, and to bee as badges or tokens of our Christian profession. And they are in number onely two, namely, Baptisme and the Lords Supper.

For such helpes our weake
faith doth require:
and these only hath
Christ

Christ ordained, and no more : being answerable to the two Sacraments under the Law, that is, Circumcision and the Passouer : and are alone in that kinde sufficient both for the beginning and continuing of saving grace.

2. Proue that Sacraments are signes of the couenant ?

Sacra-
ments are
signes of
the coue-
nant.

A. *That Sacraments are signes of the couenant & promise of God, is manifest in Circumcision, which is called the Couenant, because it was the signe of the couenant; con-*
ferre Gen. 17.10. with verse 11.
This is my couenant, which ye shall keepe betweene mee and you, and thy seede after thee. Againe, see Act. 2.38. where the Apostle Peter exhorting them to be baptized in the Name of Iesus Christ, alledgeth this reason, for,
said,

saith he, the promise is made to you and to your children, &c. Thereby intimating, that to whomsoever the covenant doth belong, to them belongeth the signe and seale of the covenant, which is baptism.

Q. Proue that the Sacraments are ordained by Christ?

A. The Lord God is the sole God is the
and onely author of all Sacra- only au-
ments; for as it is only in his pow- thor of
er, to make the covenant, and to Sacra-
conferre grace: so he only hath au- ments.
thority to ordaine and appoint the
signes and seales of the covenant
of grace. Thus did hee both enter
the covenant with Abraham and
his seed for euer, Gen. 17. 7. and
also appoint the signe of Circum-
cision, verie 10. 11. The like hee
did concerning the Passouer.
Exod. 12. and 13. In the same
manner, our Saviour Christ being
eternall God with his Father, did
institute Baptisme, Matth. 28 19.
Goe teach all nations, bap-
tizing

tizing them, &c. *And the Lords Supper*, Luk. 22. 19. Doe this in remembrance of mee. *Whereupon Saint Paul saith*, 1 Cor. 11. 23. I haue receiued of the Lord, that which I also haue deliuered vnto you.

Q. To what end or vse were the Sacraments ordained?

A. The end or vse of Sacraments is diuers: First, Sacraments are ordained to signifie, shew and represent vnto vs the grace offered in the covenant, In which respect they are called signes, because they are as it were tokens and resemblances of Gods grace and fauour towards vs. So circumcision is called the signe of circumcision, Ro. 4. 11. & the signe of the covenant, Gen. 17. 11. Baptisme is said to be the figure, that now saueth vs. *Againe of the celebration of the Passeouer, the Lord saith*, Exod. 12. 14. This day shall be to you a remembrance. *And of the Lords Sup-*

The end
or vse of
Saora-
ments.

1. To signi-
fic.

(per,

per, Christ saith, Doe this in remembrance, Luk. 22. 19. And the Apostle 1 Cor. 11. 26. Yee shew the Lords death till hee come.

Q. What is the second end or use of Sacraments?

A. Secondly, Sacraments are appointed of God to seale or confirme the infallible certainty of his covenant of grace in Christ made with his Church, that thereby the saythfull may more firmly believe, and rest upon it by faith: as civil contracts are ratified, and made authentick by their seales annexed. Therefore it is, that the signe of circumcision is by the Apostle, Rom. 4. 11. called, The seale of the righteousness of faith.

2. To seale
or confirme.

Q. What is the third end or use of Sacraments?

A. Thirdly, Sacraments are ordained to bee as instruments or meanes to convey grace to every true beleever, which is evident for

3. To convey
grace.

Baptisme,

Baptisme, in that Christ is said, Eph. 5. 26. to sanctifie and cleanse his Church, with the washing of water, by the word. And Tit. 3. 5. God is said to save us by the washing of regeneration, and renewing of the holy Ghost. And for the Lords Supper, see 1 Cor. 10. 16. where the Apostle calleth the cup of blessing, the communion of the blood of Christ, and the bread, the communion of the body of Christ, because in the right use of these outward elements, the faithfull doe communicate with Christ himselfe, and all his benefits.

Q. Proue that grace is conveyed, not to all receivers, but onely to euery true beleeuer?

But to the faithfull only.

A. That grace is not conveyed to euery one that is partaker of the outward elements, but only to the faithfull, is manifest in that our Saviour Christ, Mark. 16. 16. doth not say simply, Hee that is baptized, but Hee that beleeueth

ueth and is baptized, shall bee
 saued. *And Saint Peter, Acts 8.*
21. 23. said of Simon Magus
(notwithstanding that he was bap-
tized) That his heart was not
 right in the sight of God, but
 that he was in the gall of bitter-
 nesse, and in the bond of ini-
 quity. *And the Apostle saith,*
1 Cor. 11. 29. That the vnwor-
 thy receiuer, eateth and drink-
 eth his owne damnation.

2. What is the fourth end
 or vse of Sacraments?

A. *Fourthly, Sacraments are* 4. To be as
 appointed to be as badges or tokens badges of
 of our profession, that thereby the our pro-
 true worshippers of God, and their fession.
 religion, might be discerned from
 the false and counterfeit. Thus
 Circumcision and the Pasceouer
 did distinguish the Iewes from all
 other nations. Hereupon it is, that
 those that were not of the Iewes re-
 ligion, who were then the only true
 Church and people of God, were
 termed in disgrace, the uncircum- So to the
 I cised, Iewes.

cised, see 1 Sam. 17. 26. 36. This vncircumcised Philistine. And Isa. 52. 1. The vncircumcised and vncleane. And of the Passover it is said, Exod. 12. 48. No vncircumcised person shall eat thereof. As being also peculiar to the Church.

Q. Proue that our Sacraments are badges to vs Christians.

So to vs Christians *A.* It is manifest, in that whoe soeuer will become a Christian, is exhorted, Acts 2. 38. to be baptized in the name of Iesus Christ: as the badge and token of his entrance into his Christian profession. And therefore the Eunuch becoming a Christian, and knowing the Sacrament of baptism to be the badge of Christian religion, desired to be partaker of it. Acts 8. 36. See, here is water, saith he, what doth let mee to be baptized? And as baptism is the badge of our entrance, so is the Lords Supper of our continuance.

tinuance. Therefore both together are made effectuell signes of our coniunction with Christ in one body, 1 Cor. 12. 13. and 10. 17. Hereupon the Sacraments in their right vse, doe not only distinguish Christians from Heathen, but also the true Christian from the counterfeit.

Q. Proue that there are only two Sacraments?

A. That the Sacraments of the new Testament are only two, properly so called, that is to say, Baptisme, and the Lords Supper, may plainly appeare, not only by the institution, there being no mention made of any more but these two, Matth. 28. 19. and Luk. 22. 19. but also in that our Saviour Christ, whom it behooued to fulfill all righteousness in performing euery good duty, both legall and Euangelicall, did only communicate in these two, as Sacraments of the covenant of grace, see Mat. 3. 13. 14. 15. and 26. 26.

There are only two Sacraments.

1. By the institution and practise of Christ.

Q. How else may it appear that there are only two?

2. By the water and blood out of his side.

A. It is mystically shewed by the water and blood which issued out of the side of Christ at his death, Ioh. 19. 34. Whereunto

Saint Iohn alluding, saith, 1 Io.

5. 6. This is that Iesus Christ that came by water and blood, not by water only, but by water and blood. Again, the A-

3. By Saint Pauls allusion.

postle noting how the Fathers before the coming of Christ were united unto him, as well as wee Christians since his coming, alludeth to these two Sacraments, as the only symbols or signes of that union. 1 Cor. 10. 2. 3. 4. They were all, saith he, baptized unto Moses in the cloud and in the sea, and did all eat the same spirituall meat, and did all drinke the same spirituall drinke.

Our weaknesse requireth Sacraments.

Q. Proue that our weaknesse doth require such helps?

A. If we were altogether spirituall

small, and in a state of perfection, we should need no such helpes, as these outward elements: but the soule being compassed about with this flesh of ours and seeing nothing, but as it were out of a prison, in an obscure manner; wee are constrained to use these supports of our weaknesse, as old and weake sights use spectacles. Thus much the Apostle intimateth, 1 Cor. 13. 9. 12. That because we doe but know in part, wee now see therefore through a glasse darkely.

2. Is not the word of God sufficient without these outward signes?

A. We reade, Heb. 6. 17. That God, willing more abundantly to shew unto the heires of promise the stablenesse of his counsell, bound himselfe by an oath, that by two immutable things, wherein it is impossible that God should lie, wee might haue strong consolation. In which words, we may plainly see,

The Word
is not suffi-
cient to
vs.

that the word and promise of God, (specially being confirmed by oath) is in it selfe most sufficient; yet seeing it hath pleased God, to adde the Sacraments to the word, it is an euident argument, that our infirmitie doth stand in need of such helpes, beside the word.

Q. Proue that Christ hath ordained these two Sacraments onely, and no more.

Christ ordained
onely two
Sacraments.

A. That Christ neuer ordained any more Sacraments, as signes and seales of the covenant of grace, but onely Baptisme, and the Lords Supper, is most euident, in that concerning these outward elements of water, bread and wine onely, and none other, hee solemnly pronounced these words of institution, Math. 28. 19. Goe, teach all Nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost; And the like of the Lords Supper, Math. 26. 26. 27. &c. Againe, concerning the administration of these

these onely, did our Saviour Christ
 giue order to the Apostles, and in
 them to all the Ministers of the
 Gospell, to the end of the world:
 whereupon the Apostolike and pri-
 mitiue Church obserued onely these
 two Sacraments, Act. 2. 38. 42.

Q. What then are wee to
 thinke of those other five Sacra-
 ments, vsed in the Romish
 Church?

A. Those five, commonly cal-
 led Sacraments, that is to say, Confirmation, Penance, Or-
 ders, Matrimony, and Extreme
 Vnction, are not to be accounted
 for Sacraments of the Gospell in as-
 much as they want those things that
 should giue them the true nature,
 life, and being of Sacraments, that
 is, the institution of Christ; the
 outward and visible signes, that all
 Sacraments haue, and the end and
 use of Sacraments; namely, to signi-
 fie, seale, and confirme the covenant
 of grace, to all the faithfull, vnto
 the comming of Christ.

The other
 five are no
 Sacra-
 ments.

Why no
 Sacra-
 ments.

2. Shew particularly why they are no Sacraments?

Particu-
larly,
1 Confirmation is
no Sacra-
ment.

Act. 8. 14.

35. 37.

Hieron. ad-
uers. Luci-
ferianos
cap. 4. An
nescis etiam
ecclesiarum
hunc esse
morem,
&c.

A. Confirmation is no Sacra-
ment, because it hath no outward
visible signe ordained by Christ to
any such end, as Sacraments are
appointed unto; onely thus it came
in use among Christians, immedi-
ately after the time of the Apostles.
The extraordinary gifts of the Ho-
ly Ghost, conferred by the laying on
of the hands of the Apostles being
ceased: there was in imitation
thereof, a custome taken up in the
Christian Churches, that they that
had beene baptized, and had lear-
ned the Catechisme, were by the
laying on of hands and prayers of
the Bishops, commended unto
God for the confirmation and in-
crease of the ordinary gifts of the
Holy Ghost in them.

2. Why is Penance no Sa-
crament?

2 Penance
is no Sa-
crament.

A. Penance is no Sacrament,
not onely because it hath no visible
signe, nor institution of Christ, to be
such:

such: but for that it is onely a religious exercise of another kinde, as prayer, meditation, examination of the conscience, and the like are: all which, as well as penance or penitence are to be renewed every day, and may be, without any presence or ministeriall assistance of a Priest, or Minister: though it be good sometimes to use the helpe, counsell and ministeriall power of such.

It may be without a Priest or Minister, which a Sacrament cannot be.

2. Why is Order no Sacrament?

A. Order is no Sacrament, not onely because it hath nothing in it, to give it the nature of a Sacrament: but for this speciall reason, because it doth onely concerne the orders, degrees, and offices Ecclesiasticall; and so is peculiar onely to the Ministerie: whereas Sacraments are common to the whole Church and people of God.

2. Proue that Matrimony is no Sacrament?

A. Matrimony is no Sacra-

4 Matrimony is no Sacrament.

ment, because all Christian Sacraments are peculiar onely to the Christian Church, as badges and tokens of it, to distinguish it from all other societies. But Matrimony was instituted of God in Paradise, before the fall of man; and that not as a Sacramentall signe, but to serue for the honest and lawfull propagation of mankind. And was, is, and euer shall be common, both to Iewes and Gentiles, Christians and Heathen of all Nations.

Q. Proue that Extreme Vnction is no Sacraments?

§ Extreme
treame
Vnction is
no Sacra-
ment.

A. Extreme Vnction, which is the annoynting of the sicke with oyle, is also no Sacrament, because the places of Scripture alledged for this purpose, doe warrant no such thing: for the annoynting spoken of there, is meereley miraculous, and was onely for that time, when miracles were wrought for the confirming of the doctrine of the Gospell, at the first planting of it. And the end or vse of that annoynting was farre

farre different from this in the Rō-
mish Church; for that was for the
reconerie of the sicke, this is onely
used, when they are thought to be
past reconerie, see Mark. 6. 13.
Iam. 5. 14.

Q Shew that our two Sa-
ments are answerable to the
two Sacraments vnder the
Law?

A. It is apparant by this, in Our Sa-
craments
answerable
to the le-
gall.
that as circumcision was the Sa-
crament of their entrance into co-
uenant with God: so Baptisme is
to vs. And as the Passouer was
the Sacrament of their preseruation:
so the Lords Supper is the Sa-
crament of our confirmation and
continuance in the state of grace
and saluation.

Q. Proue that these two
Sacraments are alone suffici-
ent?

A. That they are alone suffici- They are
alone suffi-
cient.
ent for the beginning and continu-
ing of sauing grace, it is manifest,
in that there being no other grace
but

but beginning and continuing grace : and Baptisme serving for the one, and the Lords Supper for the other, that there need no more Sacraments but these.

T

Of the Sacrament of Baptisme.

Q. Rehearfe the letter T?

A. **T**He Sacrament of Baptisme is, when the persons baptized, professing repentance, and faith in Iesus Christ, and the children of such are by the Minister of the word washed with water, in the name of the Father, the Sonne, and the holy Ghost:
being

being thereby admitted into the communion of the body of Christ, which is the Church : assured of the remission of their sinnes : doe vow and promise, and are by Baptisme confirmed in grace, to beleeue in Iesus Christ, and to liue no more in sinne, but in newnesse of life.

For Baptisme is the signe of our regeneration, or new birth : and therefore is once onely to be receiued, as it is sufficient to be once borne, and yet the virtue of Baptisme is perpetuall.

Q. Proue that the persons baptized must professe their repentance.

A. Those that are of yeeres of discretion ought to professe their repentance, before they bee admitted.

Baptisme requires
1. Professi-
on of re-
pentance.

ted into the Church by Baptism. Therefore Iohn Baptist is said, Mark. 1. 4. 5. to preach the Baptisme of repentance. And it is added further, that they were all baptized of him, confessing their finnes. So the Apostle Peter directed those that were to become Christians, Act. 2. 38. Repent, saith he, and bee baptized euery one of you, in the name of Iesus Christ.

Q. Proue that the baptized must professe faith in Christ?

2. Pro-
fession of
faith.

A. That the profession of faith in Christ is also required of such, may appeare by the answer of Philip to the Eunuch, desiring to be baptized, Act. 8. 37. If, saith he, thou beleeuest with all thy heart, thou mayest. And in the example of the labour, Act 16. 31. 33. 34. who was by Paul and Silas directed to beleeue, and beleeuing was baptized with all his house. And it is said, Act. 8. 12. That when they beleeued

ued, they were baptized both men and women.

Q. Proue that the children of such are to be baptized?

A. The parents, or at least *one* Children of them, blesening and being bap. are to be baptized, their children are also to be baptized. Therefore the Apostle saith, 1 Cor 7. 14. that such children are holy. The reason is, because 1. they are within the covenant, see Gen. 17. 7. God is the God of Abraham and his seed. And it is said, Acts 2. 39. The promise is made to you and to your children. 2. Baptisme is to us Christians, as circumcision was to the Iewes: and therefore as their children were circumcised, so ours are to be baptized. For otherwise Christian children were in worse condition then the children of the Iewes.

Q. What is the outward element in Baptisme?

A. The outward element or *ward* element is water. *signe in Baptisme is, and ought to be*

be water, and only water; and that naturall, common, pure and cleane water. Therefore we read, Matth. 3. 6 that Iohn baptized in the riuer Iordan. And Ioh. 3. 23. that he was baptizing in Enon, neere to Salim, because there was much water there, And speaking of his Baptisme, Matth. 3. 11. he saith, I baptise you with water. And Acts 8. 36. The Eunuch travelling upon the way, said to Philip, See here is water, what doth let me to bee baptized?

Q. What is the action or ceremony vsed about water?

The action is washing. A. The action is washing, which is done either by dipping the parties baptized into the water, or by sprinkling the water upon them. So the Apostle alluding to Baptisme, saith, Heb. 10. 23. Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. And 1. Cor. 6. 11. but ye are washed, but

but ye are sanctified. *The same allusion is in 1 Pet. 1. 2. where it is said, that they were elect through sanctification of the spirit vnto obedience, and sprinkling of the blood of Christ.*

Q. What is the inward grace signified by the washing with water?

A. *The inward grace represented vnto vs by the washing with water in Baptisme, is the spirituall washing away of our sinnes by the blood of Christ through faith. Therefore it is said, 1 Io. 1. 7. The blood of Iesus Christ cleanseth vs from all sinne.*

The inward grace, what.

Q. What is the forme of words to be vsed in Baptisme?

A. *The forme of words ought to be according to the institution of Christ, as it is in Matth. 28. 19. Baptizing them in the name of the Father, and of the Son, and of the holy Ghost. Which words doe intimate this much, namely,*

The forme of words, what.

namely, that the party baptiz ed is
received into the favour of God
and into the service and worship of
this only true God : who is one in
essence, and three in person, the
Trinity in unity, and unity in Tri-
nity.

Q. Who are to administer
the Sacrament of Baptisme?

Who must
administer
Baptisme.

A. They on'y are to administer
Baptisme, to whom the commissi-
on is granted, that is, the Apostles
and their successors, the Pastors
and Ministers of the Church to
the end of the world. See the com-
mission, Match. 28. 19. 20. when
our Saviour Christ having said,
All power is giuen vnto mee in
heaven and in earth, doth upon
the ground of that authority, pre-
sently adde these words, containing
the tenour of the commission. Goe
ye therefore and teach all nati-
ons, baptizing them in the
name of the Father, and of the
Sonne, and of the holy Ghost.
Teaching them to observe all
things

things, whatſoeuer I haue commanded you. And loe, I am with you alway, euen vnto the end of the world.

Q. What is the end or vſe of Baptiſme?

A. *The maine end and vſe of Baptiſme may be reduced to theſe few heads. First, by Baptiſme we are admitted into the communion of the body of Chriſt, which is the Church, or congregation and company of Gods faithfull people; and thereby become partakers of Chriſt and all his benefits to our eternall ſalvation. Therefore the Apoſtle ſaith, Gal. 3. 27. As many of you as haue beene baptized in- to Chriſt, haue put on Chriſt. And 1 Cor. 12. 12. 13. As the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body, euen ſo is Chriſt. For by one ſpirit are wee all baptized into one body, whe- ther*

The end or vſe of Baptiſme. 1 End.

ther we be Iewes or Grecians,
whether we be bond or free.

Q. What is the second end
or vse of Baptisme?

2 End.

A. Secondly, by Baptisme we
are assured of the pardon of our
sinnes. Whereupon it is that Peter
said unto them, Acts 2. 38. A-
mend your liues and bee bapti-
zed euery one of you in the
name of Iesus Christ, for the
remission of sinnes. And there-
fore Ananias said unto Saul, Act.
22. 16. Arise and bee baptized,
and wash away thy sinnes, in
calling on the name of the
Lord.

Q. What is the third end or
vse of Baptisme?

3 End.

A. Thirdly, in Baptisme we
vow, couenant, and promise our
faith and obedienceto God. So the
Lord said of circumcision, Gen.
17. 10. This is my couenant,
which ye shall keepe betweene
me and you. And of Baptisme
it is said, 1 Pet. 3. 21. that it is

not

not the putting away of the filth of the flesh, but the answer of a good conscience toward God. Therefore as was shewed before, when any were to be baptized they professed their faith and repentance, and took the Sacrament upon it, as thereby vowing, and covenanting so much with God.

Q. What is the fourth end of Baptisme?

A. Fourthly wee are by Baptisme confirmed in grace, both to beleue in Iesus Christ, as also to liue no more in sinne, but in newnesse of life for that which is said of circumcision Rom. 4. 11. that it was the seale of the righteousnesse of faith, is true also of Baptisme to vs Christians: it being to vs as circūcision was to the Iewes. And for regeneration, see Rom, 6. 3. 4. Know ye not, saith Paul, that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death, we are buried

buried then with him, by Baptisme into his death, that like as Christ was raised vp from the dead, by the glory of the Father, so we also should walke in newnesse of life.

Q. Proue that Baptisme is the signe of our new birth?

Baptisme

is the signe
of regene-
ration.

A. That Baptisme is the signe of our regeneration or new birth: and therefore is but once to be receiued, as it is sufficient to be once borne, is euident in that our Saviour alluding vnto Baptisme, Ioh. 3. 3. 5. saith, Except a man be borne againe of water and of the spirit, he cannot enter into the kingdome of God: where we see, that Christians in their Baptisme are resembled to children new borne, and therefore are fully called, 1 Pet. 2. 2. new borne babes.

Q. Proue that the vertue of Baptisme is perpetuall?

The ver-
tue of it is
perpetuall.

A. The Apostle intimateth so much, Eph. 5. 26. 27. where hee saith,

saith, That Christ gave himselfe for his Church, that hee might sanctifie it, and cleaſe ſe it, by the waſhing of water through the word, that hee might make it vnto, himſelfe a glorious Church, not hauing ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy, and without blame: now wee know, that this perfection is not attained in the very act of Baptiſme, but is then onely begun, and after daily increaſed to the end of our life. And the Apoſtle referreth our death of ſinne, and newneſſe of life, which is daily to be exerciſed of vs, vnto Rom. 6. the vertue of Baptiſme.

3.4.

Of the Sacrament of the
Lords Supper.

Q. Rehearse the letter *V*?

A. *V*nderstand that the Sacrament of the Lords Supper, is when bread and wine representing the body and blood of Christ, broken and shed for vs, being by the Minister taken and blessed, is broken and poured forth, and so deliuered to all the faithfull present: and of them receiued, by eating the bread and drinking the wine, in remembrance of Christs death, as also to communicate vnto vs the very body and blood of Christ spiritually by faith: and so to confirme our faith
in

in Christ and love one to another.

For this Sacrament is the signe of our new life, as Baptisme is of our new birth. And therefore as we haue neede of often nourishment, so wee ought to receiue often, and that with due preparation.

Q. Why is this Sacrament called the Lords Supper?

*A. This Sacrament is called The the Lords Supper for these reasons: Lords First a Supper, partly in regard of Supper the time when it was instituted and why so celebrated: which was in the evening, before the day wherein Christ was crucified: partly in respect of the thing it selfe, because it is a Sacred Feast or Banquet, appointed of God, not for the body, but for the soule. And it is called The Lords Supper, both in regard of the Au-
K ther,*

thor, who is the Lord Iesus himselfe: as also in respect of the end, which was in remembrance of him.

Q. What is the outward signe in the Lords Supper?

The outward signe is Bread and Wine.

A. The outward signe in the Sacrament of the Lords Supper, doth consist of two elements, that is, Bread and Wine; for so our Sauiour did institute, not one onely, but both: to shew, that in him wee haue perfect nourishment vnto eternall life: and the better to expresse the giuing up of his Body, and the shedding of his Blood for vs, which either the Bread alone, or the Wine alone, could not present vnto vs in so liuely manner. Again, it is answerable to the type, Gen. 14. 18. that as Melchisedech, so Christ should nourish and refresh his Church with Bread and Wine.

The thing signified is the Body and Blood of Christ crucified.

Q. What is the thing signified by the Bread and Wine?

A. The thing signified is the Body and Blood of Christ broken and shed for vs: this we may see by the

the first institution, Luk. 22. 19. 20. This is my Body, which is giuen for you. This cup is the New Testament in my blood, which is shed for you; againe, 1 Cor. 11. 24. This is my Body which is broken for you; &c. and verse 26. As often as ye eate this Bread, and drinke this Cup, yee doe shew the Lords death till he come. So the Sacrament is not simply the representation of Christs Body and Blood contained in it, but of his dead and crucified body, and of his blood out of the body, shed upon the Crosse.

2. Who is to administer this Sacrament?

*A. This Sacrament as well as Who is to Baptisme, is to bee administred administer onely by the Ministers of Christ, the Sacra-
ments
who are therefore called, 1 Cor.*

4. 1. the Stewards or disposers of the mysteries of God; as wee may see by the institution of Christ himselfe, Math. 26. 26. 27. and

the repetition of it by the Apostle,
1 Cor. 11. 23. where is shewed
what is to be done both by the Mi-
nister, and by the people.

Q. What is to be done by
the Minister?

The action
of the
Minister.

A. The action of the Minister
is foure-fold: 1. To take the Bread
and Wine into his hand, signifying
how God did take and set apart
his Sonne to be our Redeemer.
Ioh. 3. 16. 2. To consecrate or blesse them: no-
ting how God did in the fulnesse of
time, consecrate and send forth his
Sonne, to worke our redemption.
and 6. 27. 3. To breake the Bread, and poure
out the Wine, representing the
breaking of the Body, and the shed-
ding of the Blood of Christ for vs.
4. To distribute the Bread and
Wine, signifying how God doth of-
fer his Sonne to all, and effectually
give him to the faithfull, to be their
Saviour.

Q. What is to be done by
the people?

The action
of the
people.

A. There is a double action to
be

be performed by the people, that doe communicate: the first is, to take the Bread and Wine into the hand, signifying, their apprehension Ioh. 1. 12. or laying hold on Christ by faith. The second is, the eating of the Bread, and drinking of the Wine, representing their speciall application of Christ, and all his benefits, by faith for their spirituall nourishment unto saluation. 1 Cor. 10. 16.

Q. What is the end or vse of this Sacrament?

The end or vse of this Sacrament.

1 For remembrance of Christs death.

A. The end or vse, for which this Sacrament of the Lords Supper was ordained, was first for the perpetuall retaining of the memory of Christs death. So it is commanded, Luk. 22. 19. Doethis in remembrance of me, and 1 Cor. 11. 26. the Apostle saith, As oft as you shall eate this Bread, and drinke this Cup, yee shew the Lords death, till he come.

Q. What is the second end or vse of this Sacrament?

2 For Communion with Christ.

A. Secondly, it was appointed

as an instrument or meanes to communicate unto vs, the very body and bloud of Christ spiritually by faith; therefore it is, that the Apostle saith, 1 Cor. 10. 16. The cup of blessing which we blesse, is it not the communion of the bloud of Christ? the Bread which we breake, is it not the communion of the body of Christ? And this is that feeding upon Christ, that eating of his flesh, and drinking of his bloud, spoken of, Ioh. 6. 29. 35. 47. 51. &c. namely, when by beleeuing, we are made partakers of him, which is done in this Sacrament, in a speciall manner.

Q. What is the third end or vse of this Sacrament?

3 For confirmation of our faith and loue. A. Thirdly, the Lords Supper was ordained for the confirmation of our faith in Christ, and loue one to another. For when in the Sacrament, together with the word which wee heare, Iesus Christ is evidently set forth before our eyes, and

and as it were crucified among vs,
 and in our sight, as Paul speaketh,
 Gal. 3. 1. inſomuch, that the Sacra- How our
 ment, which is called the viſible faith in
 word, doth ſeeme to ſpeake vnto vs, Chriſt.
 as Chriſt did to Thomas, Ioh.
 20. 27. Come ſee and feele my
 wounds, and be not faithleſſe,
 but beleeuing: *How can it but*
greatly nourish and ſtrengthen our
faith in the Lord Ieſus, who hath
thus ſuffered for vs.

Q. How doth the Sacra-
 ment confirme our loue?

A. *Again, when in the Sa-* How our
cerament we conſider, that there are loue one
many graines in one bread, and to another
many grapes in one wine, represen-
ting vnto vs, as it is in 1 Cor. 10.
 17. How we being many, are
 one bread and one body, for
 we are all partakers of that one
 bread. *How is it poſſible, but that*
we ſhould be thereby nourished and
confirmed in the deereſt loue and
affection one Chriſtian to another?
and out of that ground of loue, bee

ready to doe all the good we can, as being members of the same body, whereof Christ is the head, 1 Cor. 12.12.13.

Q. How is the Lords Supper the Sacrament of our new life?

It is the
signe of our
new life.

A. As Baptisme is the Sacrament of our new birth, because by it we are regenerate and borne againe, Ioh. 3. 3. So the Lords Supper is the Sacrament or signe of our new life, because by it our soules are continually nourished, in feeding upon Christ by faith, as bodily foode doth nourish the body. Therefore it is, that our Saniour saith, Ioh. 6. 55. My flesh is meat indeed, and my blood is drink indeed: that is, spirituall meat, and spirituall drinke, as it is, 1 Cor. 10. 3. 4. Iea, such as doth nourish vnto eternall life, not as Manna, which was but bodily and mortall food, Ioh. 6. 57. 58.

Q. Proue that wee must re-

It is often
to be re-
ceiued.

A. The Sacrament of the
Lords

Lords Supper, being to our soules,
 as bodily foode is to our bodies, rea-
 son it selfe doth teach, that it is to
 bee receined often, as our bodies
 stand in need of often nourishment.
 Besides, our Sauour Christ in the
 first institution of this Sacrament,
 did manifestly expresse his intenti-
 on for the frequent use of it, in that
 he did appoint it to bee done for the
 continuall remembrance of his
 death till his second comming.
 Whereupon Saint Paul, who deli-
 uered nothing to the Church, but
 what hee receined of the Lord,
 saith, As often as yee eate this
 bread, and drinke this cup, yee
 doe shew the Lords death till
 he come. 1 Cor. 11. 26.

Q. Proue that it ought to
 be receiued with due prepara-
 tion?

A. That we ought to receiue With due
 this Sacrament with due prepara- preparation.
 tion, the Apostle teacheth, 1 Cor.
 11. 28. Where he giueth this strait
 charge, and doth second it with di-

uers

uers forcible reasons, Let a man examine himselfe, and so let him eate of that bread, and drinke of that cup. But if there were no such speciall charge, yet the serious consideration of so sacred a mystery, should stirre up all men to a religious and reuerent estimation of it: specially recognizing, with what sanctified preparation the Iewes did celebrate their Passouer, which was to them as this is to vs: but yet farre inferior both in excellency and use, to our Sacrament.

W of

VV

Of the state of all men dying, in respect of the soule : and of the resurrection of the body.

2. Rehearse the letter W?

A. **W**E must know and beleue, that all men dying the soules of the godly goe immediatly to heauenly ioy, the wicked to hell torments : and all of them shall at the last day rise againe in theirowne bodyes, by the power of Christ, the godly to life eternall, the wicked to everlasting damnation.

For Christ came to destroy death for vs : and is himselfe risen from death,

death, that wee might rise with him : and if there were no resurrection, the preaching of the word, and our faith should bee in vaine.

Q. What shall become of all men, after they haue liued herein this world for a time ?

All men
must die.

A. All men, of what degree, state, and condition soeuer, yea, as well the godly as the wicked, must depart this life, by death, which is the separation of the soule from the body. For sinne hath brought this euill vpon all mankinde, as is shew-
ed before out of Rom. 5. 12. Whereupon, in the iust iudgement of God, it is appointed vnto men that they shall once die, and after that commeth the iudgement, Heb. 9. 27. And thence is that challenge, Psal. 89. 48. What man liueth, and shall
not

not see death? shall hee deliuer his soule from the hand of the graue?

Q. How is it that the godly die, seeing death is a curse, and a punishment of sinne, which to them is pardoned?

A. Death is not to the godly a curse, but a blessing. it is not a punishment, but a benefit, and an advantage through the death of Christ, by whom the sting of death is so taken away, that it cannot hurt them. Yet the godly must die, for diuers causes. 1 That there may bee an end of all their sorrowes, labours and miseries which they endure in this world: in which respect death is called a sleepe and rest. 2 That they may be freed from sinne, and so fitted for heauen: because flesh and blood corrupted, cannot inherit the kingdom of God. 3 That by death as by a gate, or way they may passe into life. As the corne that is sowne is not quickened except it die.

Death to the godly is a blessing.

1 Cor. 3.

21. 22.

Phil. 1. 21.

1 Cor. 15.

55. 56.

1 Thes. 4.

13. 14.

Reu. 14. 13.

Rom. 6. 7.

1 Cor. 15.

30.

1 Cor. 15.

46.

Q. What shall become of the Soules of men when they die.

The soule
goeth im-
mediately
to heauen
or hell.

A. *When man, who is dust, shall retorne to the earth as it was: Then, saith Salomon, Eccles. 12. 7. the spirit shall retorne vnto God who gaue it. That is, to Gods disposing, either to ioy or torment. This our Saviour teacheth, Ioh. 5, 24. He that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into damnation, but hath passed from death vnto life. And as it is said before, Reu. 14. 13. They rest from their labours. Example hereof we may see in the death of the Richman and Lazarus, Luk. 16. 22. 23. the one went immediately to heavenly ioy, the other to hell torments.*

Q. What shall become of the bodies of men when they die.

The bo-
dies of all
shall rise a-
gaine.

A. *The bodies of men when they*

they are dead whether they lie in their graves, or be in the sea, or wherefoever, shall rise againe to life. So our Saviour teacheth, Ioh. 5. 29. That all that are in the graves shall come forth. And in the Reu. 20. 12. it is said, I saw the dead small and great stand before God. And verse 13. The sea gaue vp the dead which were in it, and death, and hell or graue deliuered vp the dead which were in them. It was Saint Pauls faith and assured hope, see Acts 24. 15. That at the resurrection of the dead shall be both of iust and vniust. And he doth proue it at large in 1 Cor. So that hee cannot bee a good Christian that beleeneth not this article of the Christian faith.

Q. When shall the dead rise againe?

A. The time when the dead shall rise againe, shall bee at the last day, that is, at the end of the world, when Christ shall come to indge.

indgement. This Martha did acknowledge concerning her brother Lazarus, Ioh. 11. 24. I know that hee shall rise againe in the resurrection at the last day. With the comfort of that day Christ incourageth to doe good to the poore, Luk. 14. 14. And here. with the Apostle goth both comfort him selfe that had now almost runne his race, and finished his course, and incourage others to doe the like. Because there is laid vp a crowne of righteousnesse, which the Lord the righteous iudge shall giue at that day. 2 Tim. 4. 8.

2. With what bodies shall the dead rise?

Euery one
with his
owne body.
cy.

A. All shall rise with their owne bodies, that as the Apostle speaketh, 2 Cor. 5. 10. Euery man may receiue the things which are done in his body, according to that he hath done, whether it bee good or euill. In this was Iob confident, and comfort.

comforted himselfe with in his affliction, Iob 19. 26. 27. Though after my skinne, wormes destroy this body, yet in my flesh shall I see God : Whom I shall see for my selfe, and mine eyes shall behold, and not another.

2. By what power shall the dead be raised ?

A. *The dead shall rise againe* By the by the power of Christ, at the hearing of his voice, and sound of the last trumpet. See Ioh. 5. 28. The power of Christ.
The houre shall come, in the which all that are in the graues shall heare his voyce : and they shall come forth &c. *Again,* 1 Cor. 15. 52. In a moment, in the twinkling of an eye at the last trumpet : for the trumpet shall blow, and the dead shall be raised vp, &c.

2. To what end is the resurrection of the dead ?

A. *The end of the resurrection is to life*
is that the whole man both soule or death eternall.
and

and body may bee presented before the tribunall of Christ; the godly to receiue the ioyfull sentence of life, as the reward of their piety: the wicked to heare the dolefull doome of death and condemnation, as the recompence of their sinne. So saith our Saviour, Ioh. 5. 29. That they that haue done good shall rise vnto the resurrection of life, and they that haue done euill, vnto the resurrection of damnation.

Q. Proue that Christ came to destroy death?

Christ
came to
destroy
death.

Q. That Christ came to destroy death without which victory there could be no resurrection, it was prophesied, Hof. 13. 14. I will redeeme them from the power of the graue, I will deliuer them from death. O death I will be thy death: O graue I will be thy destruction. And the Apostle alledging this prophesie, doth triumphantly praise God for it, 1 Cor. 15. 54. &c. Death
is

is swallowed vp in victory, O death where is thy sting? O graue where is thy victory? &c. But thanks be to God, which hath giuen vs victory through our Lord Iesus Chrill.

Q. Proue that Christ is risen from death?

A. *The Apostle doth inuincibly proue it by many arguments himselfe in 1 Cor. 15. 13. 14. &c. concluding verse 20. in this manner,* But now, *saith hee,* is Christ risen from the dead, and was made the first fruits of them that sleepe. *For as hee reasoneth there,* If there be no resurrection of the dead, then is Christ not risen. *But seeing he is risen, and that for vs, it followeth necessarily, that there must needs bee a resurrection.*

Q. Proue that Christ is risen that wee might rise with him?

A. *It is said, 1 Thes. 4. 14. If we belecue that Iesus is dead* *That we might rise with him.*
and

and is risen, even so them which sleepe in Iesus, will God bring with him, *and 1 Cor. 15. 21. 22.* for since by man came death, by man came also the resurrection of the dead: for as in *Adam* all die, even so in *Christ* shall all be made aliue; *therefore it is, that hee is called the first fruits of them that sleepe.*

Q. Proue that if there be no resurrection, then the preaching of the Word, and our faith is in vaine?

If no resurrection,
preaching
and faith
is vaine.

A. It is the Apostles argument, to proue the resurrection, *1 Cor. 15. 14.* that if there be no resurrection, and so consequently *Christ* is not risen, then saith hee, our preaching is vaine, & your faith is also vaine, and wee are found also false witnesses of God; *and verse 19.* If in this life onely we haue hope in *Christ*, we are of all men the most miserable.

X

Of the day of Iudgement.

2. Rehearse the Letter X.

A. **E**Xceeding glorious in
 it selfe, ioyous to the
 godly, and fearfull to the wic-
 ked, shall be the day of iudg-
 ment: wherein Iesus Christ
 shall cal to account, and iudge
 all men, for all things done in
 this life, according to their
 works.

For he shall come with
 glory in the clouds, ac-
 companied with innum-
 erable Angels: and
 sitting vpon his throne
 of Maiestie, shall vpon
 due triall of euerymans
 workes (the bookes be-
 ing opened) pronounce
 the

*the sentence of saluati-
on to the Godly, and of
damnation to the wic-
ked.*

Q. Proue that there shall be
a day of iudgement?

A day of
iudgment
shall be.

A. *It is written, Act. 17.31:*
That God hath appointed a
day, in the which he will iudge
the world in righteousness; and
Salomon telleth vaine young
men, Eccles. 11.9. that they must
know, that for all these things
God will bring them to iudge-
ment; yea, it is a wayne Article
of our Creed, & reason doth teach,
that seeing the godly liue here in
much affliction, the wicked in great
pleasure, there must needs be a
day of iudgement, to right all.

Q. When shall that day of
iudgement be?

The time
is onely
knowne to
God.

A. *The day of iudgement is
not knowne to any creature in hea-
uen or earth, but to God onely; see
Math. 24. 36. But of that day
and*

and houre knoweth no man, no
nor the Angels of heauen, but
my Father onely; and *Mark*,
13.32. is added, neither the Son
himselfe, that is, in respect of his
humane nature, or as he is here
in this world in the state of humili-
ation; or to reueale it to vs, whom
it doth not concerne to know it; as
is said, *Act. 1. 7.* It is not for
you to know the times or the
seasons, which the Father hath
put in his owne power: yett there
are signes foretold whereby wee
know the approaching of this day
of Iudgement.

Q. What are the signes fore-
shewing the day of iudgement?

The signes
what?

Mark. 13.

10.

Math. 24.

14.

A. The signes are chiefly these;

1. The preaching of the Gospell
through the whole world.

2. Great calamities, persecuti-
ons, troubles, wars, famine, pe-

stilence, and the like. 3. A gene-
rall apostasie or falling away,

and departing from the faith
and puritie of religion. 4. The

Math. 24:

6.7.9.10.

2 *Thes. 2.3*

1 *Tim. 4.1.*

comming

comming and reuealing of Antichrist, the head of that Aposta-
 2 Thef. 2. sic, who shall take vpon him, to
 3. 4. 8. be the head of the Church, by
 1 Ioh. 2. 18. sitting as God in the Temple of
 God, aboue all that is called
 God, or that is worshipped:
 Math. 24. 5. Many deceiuers, false Christs,
 5. 11. 24. and false Prophets, that shall se-
 Math: 24. duce many. 6. Generall cor-
 12. ruption of manners, and abun-
 2 Tim. 3. dence of all iniquitie. 7. Great
 1. 2. securitie, as in the dayes of Noe,
 Ifai. 59 20. Mat. 24. 37. 8. The calling or
 Math. 24. 29. conuerting of the Iewes, Rom.
 Mar. 13 8. 11. 25. 26. 9. Strange signes
 24. in the heauens, in the Sunne,
 2 Pet. 3. 10. Moone, and Starres: on the
 Math. 24. land, earthquakes: in the sea
 30. roaring & tempestuous storms,
 10. The burning of the world
 with fire: and the comming of
 Christ in glory.

Why the
 time is
 concealed.

1 Thef. 5. 2.

Q. Why is the day of iudge-
 ment concealed from men?

A. That day and houre is hid-
 den and vnkowne to men, and shall
 there-

therefore be as the comming of a Thiefe in the night, or as the tra-
uaile of a woman with childe: to
the end that wee should waite and
watch euery day and houre, and be
prepared for the Lords comming,
see Math. 24. 42. Watch there-
fore, for you know not what
houre your Lord commeth,
and verse 44. Therefore be yee
also ready: for in such an houre
as ye thinke not, the Sonne
of man doth come, and Mark.
13. 37. And what I say vnto
you, I say vnto all, Watch.

2. Why is the day of iudge-
ment so long deferred?

A. The Lord doth deferre the
day of iudgement for diuers causes: The day
why de-
ferred.

1. that he might shew his patience 2 Pet. 3. 9:
toward vs, in giuing so large a
time of repentance. 2. That all the Math. 24.
22:
elect; both of Iewes and Gentiles,
might be gathered together, their Rom. 11.
26.
number compleat, and so all Israel
may bee saued. 3. That he might Reu. 6. 11
I. m. 5. 7.
try and exercise the patience of

L

the

the faithfull, who suffer so much at the hands of wicked men for the truth. 4. That the ungodly, and
 Rom. 2. 1. 4.5. impenitent, abusing the patience and long suffering of God, which leadeth to repentance, might be left without excuse, and be the more severely punished.

Q. Who shall be the Iudge?
 The Iudge is Christ. *A.* He shall be the iudge, who is our Saviour, even the Lord Iesus Christ, see Act. 17. 31. where it is said, That God will iudge the world by that man whom hee hath appointed, and Rom. 2. 16.

In the day when God shall iudge the secrets of men by Iesus Christ; for, saith he, Ioh. 5. 22. The Father hath committed all iudgement to his Sonne, yet at the day of iudgement, the godly shall also be as iudges, in assisting and consenting to the iudgement of Christ; therefore the Apostle saith, 1 Cor. 6. 2. Doe you not know, that the Saints shall iudge the world?

Q. Who

2. Who are they that shall be iudged?

A. *All men, of what condition soener, that haue beene, are, or shall be, from the beginning to the end of the world, must come to iudgement: so we reade, 2 Cor. 5. 10. That wee must all appeare before the iudgement seat of Christ, and Rom. 14. 12. So then euery one of vs shall giue account of himselfe to God; for the Apostle had said before, verse 10. Wee shall all stand before the iudgement seat of Christ. And this must be, that as the wicked haue ioyned in sinne with the Apostate Angels, that is, the Devils: so they may be conioyned with them in iudgement; who are reserved in chaines of darkenesse, vnto the iudgement of that great day, 2 Pet. 2. 4. Iud. 6. then shall Antichrist, as a chiefe head of all impietic, receiue the doome of his eternall destruction, 2 Thes. 2. 8.* All men must be iudged.

2. Of what things shall

L 2

all

Of all
things.

all men be iudged?

A. *Euery man shall be iudged of all things done in this life, both good and euill; the good shall bee approued, the euill condemned, so it is said, Eccl. 12. 14. That God shall bring euery worke into iudgement, with euery secret thing, whether it be good or euill, and 2 Cor. 5. 10. That euery one may receiue the things done in his body, according to that he hath done, whether it be good or bad.*

Q. How, and how farre shall men be iudged, for their euill workes?

I Com-
mitted, as
thoughts,
words,
workes,

A. *All men, that in this present life, before their departure hence by death, haue not laid hold on Christ and his merits by faith, for the satisfaction of Gods iustice, but dye in their finnes and impietencie, shall giue account to God for euery sinfull thought, word, and worke. 1. For euery thought though secret and hid from men*

men : *therefore it is not onely said,* that God will bring euery work to iudgement, *but withall,* euery secret thing, *and Rom. 2. 16.* In that day, God shall iudge the secrets of men. 2. For euery word, yea euery idle word, that men shall speake, they shall giue account thereof at the day of iudgement, *Math. 12. 36.* 3. *For euery act or deed committed much more : as before is shew- ed,* that God will bring euery worke to iudgement, and euery one shall receiue the things done in his body. .

Q. Shall men giue account for the omission or neglect of good?

A. *Men shall not onely ac-* 2 Omitted
count, and be iudged for the euill which they haue committed, but also for the ~~good~~ which they haue omitted and neglected, for God hath commanded, *Psal. 34. 14.* Depart from euill, and doe good, *and Isai. 1. 16.* Cease to

L 3 doe

doe euill, and learne to do well. *Therefore the accusation of the wicked, at the day of iudgement, is thus propounded, Math. 25. 42. I was an hungred, and ye gaue me no meat: I was thirsty and ye gaue me no drinke: I was a stranger, and yee tooke mee not in: naked, and yee clothed me not: sick, and in prison, and ye visited me not. For this cause Iohn Baptist, for the auoiding of the wrath to come, directh, Matth. 3. 8. to bring forth fruits meet for repentance: because, euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire: though it bringeth not forth euill fruit.*

2. Why must iudgement be giuen according to works?

According
to their
workes.

A. *That euery one shall bee iudged according to his workes, Gods word is plaine euery where, 2 Cor. 5. 10. Euery one shall receiue according to that hee hath*

hath done. So it was reuealed to Saint Iohn, Reu. 20. 12. 13. That they were iudged euery man according to their works: *The reason is, because workes are the fruits of faith, by which it is discerned, as the tree by the fruit. And therefore it is said according to workes, not for the merit of them, unlesse it bee the works of sinne, which doe worthily merit damnation. Againe the triall by workes, is the fittest way to conuince hypocrites.*

2. Shew that the comming of Christ shall be glorious?

A. That Iesus Christ shall ap. Christs
peare in great glory, at the day of comming
iudgement, whether we respect the shall be
manner of his comming, with the glorious.
attendance of such a multitude of
Angels; or his sitting in maiestie
upon his tribunall seat, we may see
Matth. 25. 31. where it is said
briefely, That when the sonne
of man commeth in his glory,
and all the Angels with him,

then shall hee sit vp on the throne of his glory.

Q. Why shall it bee ioyous to the godly?

Ioyous to
the godly.

A. *Christs comming to iudgement cannot but bee most ioyous and comfortable to the faithfull, partly because hee that commeth thus gloriously to be their iudge, is their Sauour; partly for that they shall then receiue their full redemption and reward of their pietie: and on the contrary, shall behold all their enemies vanquished, and trod under their feete. Therefore doth the spirit of God euery where comfort the godly with the consideration of this day: and therefore that day is called the time of refreshing, Acts 3. 19.*

Q. Why shall it be fearefull to the wicked?

Fearfull to
the wicked

A. *It cannot but be most fearefull to all wicked men, to behold the Lord Iesus come to iudgement, in such glorious manner, whom they haue so pierced with their*

their finnes, Reu. 1.7. the rather in regard that he shall come in flaming fire to take vengeance on them, 2 Thes. 1.8. and to execute iudgement vpon all, and to conuince all that are vngodly of all their vngodly deeds, which they haue vngodly committed, and of all their hard speeches which vngodly sinners haue spoken against him, Iude 15.

Q. What shall be the forme or manner of the last iudgement?

A. *The forme and manner of the last iudgement is not to bee expressed: only the word of God for our better understanding, doth set it forth by a similitude or resemblance of an earthly iudge; shewing the manner of disposing the persons conuicted; the order of triall and euidence; together with the sentence of the iudge: and the execution thereof.*

Q. How will hee dispose
L. 5. of

of all men at the barre of iudgement?

The disposing of all men.

A. First the disposing of all men conuented at that barre, is noted by the Euangelist, Math. 25. 32. Before him shall bee gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goates: and he shall set the sheepe on his right hand, and the goates on the left.

2. What is intended by setting some on the right hand, and some on the left hand.

A. The intention and meaning is, that at the day of iudgement, the godly, who like sheepe haue heard the voice of Christ their shepheard, and haue led an innocent life in this world, shall then be advanced: and the wicked, who haue here expressed the nature of filthy goates, by satisfying their ungodly lusts, shall then bee dejected. And that whereas in this life

On the right or left hand, why?

Io. 10. 27.

1 Thes. 4.

17.

Luk. 23. 30

Reu. 6. 16.

life they were mingled together, Eccles. 34.
 and did many wayes annoy the flock 18. &c.
 of Christ : then at that day there Matth. 13.
 shall be a perfect separation, to the 29. 30.
 ioy of the godly and terror of the
 wicked.

2. How shall the triall
 be?

A. The triall shall be according The order
 to the rule appointed of God for of the trial
 that end. Which is partly the law
 of nature : partly the law written,
 both morall and Euangelicall : as
 we may see by the Scriptures fol-
 lowing. Rom. 2. 12 As many as
 haue sinned without law, shall
 perish without law : and as ma-
 ny as haue sinned in the law,
 shall be iudged by the law. The
 reason is, verse 15. Because they
 haue the law written in their
 hearts. Ioh. 12. 48. He that reie-
 cteth me, and receiueh not my
 words, hath one that iudgeth
 him : the word that I haue spo-
 ken, the same shall iudge him
 in the last day.

2. What

Q What shall bee the eu-
dence?

The eu-
dence is
certaine
bookes.

A. The euidence is said in the word of God to be certaine bookes. This Iohn was shewed in a vision, Reu. 20. 12. I saw, saith hee, the dead, both great and small stand before God, and the bookes were opened, and the dead were iudged of those things which were written in the bookes. Which is not to bee understood properly, that there shall bee materiall bookes, but by way of similitude or resemblance, because all things are as certaine and manifest to God, and shall then be as plainly laid open before Angels and men, as if they were recorded in a booke or register.

Q. What are these bookes?

The books
are

A. There are foure sorts of bookes, which shall then be opened, for the discouery of all the actions
1 Of Gods of men. That is, 1 The booke of Gods prouidence, whereof the Psalmist speaketh in Psal. 139. 16.
In

In thy booke were all things
 written. 2 *The booke of the crea-* 2 Of the
tures, spoken of in Iob. 20. 27. creatures.
 The heauen shall reueale his i-
 niquity, and the earth shall rise
 vp against him. 3 *The booke of* 3 Of the
the conscience, of which see Rom. conscience
 2 15. 16. Their conscience bea-
 ring witnes, and their thoughts
 accusing or excusing one ano-
 ther : in the day when God
 shall iudge the secrets of men
 by Iesus Christ. 4 *The booke of* 4 The
life, Reu. 20. 12. which is the de- booke of
gree of Gods election, wherein life.
 whosoever is not found writ-
 ten, is cast into the lake of fire,
verse 15.

Q. What shall bee the sen-
 tence?

A. *The sentence shall bee two-*
fold: of saluation, and of condem-
nation, Matth. 25. 34. Then shall
 the King say to them on his
 right hand, Come yee blessed
 of my father, inherit the King-
 dome prepared for you from
 the

the foundation of the world.
*And verse 41. then shall he say
 also unto them on his left hand,
 Depart from me ye cursed, into
 euermlasting fire, prepared for the
 deuill and his Angels.*

Y

*Of the execution of the
 sentence of damnation.*

2. Rehearse the letter Y?

*A. You that are wicked,
 shall by the power of the
 voyce of Christ, goe away in-
 to hell: being separated from
 God, consorted with the De-
 uils, deprived of all comfort,
 punished with unspeakable
 torments both in soule and
 body, according to your sinnes,
 and that eternally without
 ease or end.*

For

*For it is iust with God, so
to punish the wicked,
and that they who haue
liued heere in the plea-
sures of sinne, should be
recompenced with an-
suerable torment.*

*Q. Proue that there is a
place of torment called Hell?*

A. That there is a Hell, or *There is a*
place of torment, so called, the Hell.

*word of God doth witnesse euery
where, we reade Math. 5. 22. of*

the danger of hell fire, so verse *Math 18.9*
29. 30. of the whole body cast *Luk. 12.5.*

into hell fire, so Math. 10. 28.

*Feare him which is able to de-
stroy both soule and body in*

*hell, so Math. 23. 33. How can
ye escape the damnation of*

*hell? This hell the Prophet resem-
bleth by Topheth, which is in the*

*valley of Hinnon, where the Israe-
lites offered vp their children in*

fire to the Idoll Molech; see in
2 Kin. 23,
105
Isa.

Isa. 30. 33. *the description of it.*
 Topheth is ordained of old; yea,
 for the King it is prepared, hee
 hath made it deepe and large:
 the pile thereof is fire and much
 wood, the breath of the Lord
 like a streame of brimstone,
 doth kindle it.

Q. Where is the place of
 Hell?

Where it
 is.

A. *The situation or locall being,*
and place of hell, cannot for any
thing we reade in Scripture, be cer-
tainely determined; onely this in
generall is certaine, and out of all
question; that Hell is in respect of
the Heauen of the Blessed, (called
the third or highest heauen) an in-
feriour or lower place, exceeding
farre remote and distant from it;
which may be gathered, by that
which we reade of the damned rich
man in Luk. 16. 23. That in hell
he lift vp his eyes being in tor-
ments, and seeth Abraham a
farre off, and verse 26. it is said
to him, betweene vs and you
there

there is a great gulfe fixed. But it is better for vs, leaning all curiositie, to learne to auoid hell, then by experience to finde where it is; remembering that in Pro. 15. 24. The way of life is aboue to the wise, that he may depart from hell beneath.

Q. Proue that the wicked shall by the power of Christs voyce goe into hell?

A. The wicked, that here in this life, will not heare the voyce of Christ, shall then be constrained, will they, nill they, by the power of that voyce, to goe away into hell, this is euident, Math. 25. if wee conferre together the 41. and 46. verses, where wee may see, that when Christ had said, Depart from me ye cursed, into euerlasting fire: it is added withall, And these shall goe away into euerlasting punishment.

Q. Proue that the wicked shall then bee separated from God?

A.

They are
separated
from God.
Iob 21. 14.
Math. 7.

23.
Luk. 13. 27

A. *They that in this life say vn-*
to God, Depart from vs, for wee
desire not the knowledge of
thy wayes: to them it shall be said
at that day, I neuer knew you :
depart from me ye that worke
iniquitie: for this must be one
chiefe part of the punishment of the
reprobate, to be excluded out of the
glorious presence of God, and of his
Angels and Saints, so wee reade,
2 Thes. 1. 9. *That they shall bee*
punished with euerlasting per-
dition, from the presence of the
Lord, and from the glory of his
power.

Q. *Proue that they shall bee*
conforted with the deuils?

They are
conforted
with the
deuils.

A. *In this life, wicked men doe*
preferre the deuill before God; for,
as our Saviour saith, Ioh. 8. 44.
They are of their Father the de-
uill, and the lusts of their Father
they will doe: therefore as here
they ioyne with the deuils in sinne,
so there they shall be confortd with
them in punishment, according to
the

the sentence and iudgement giuen,
 Math. 25. 41. Depart from mee
 yee cursed, into euerlasting fire,
 prepared for the deuill and his
 Angels.

Q. Proue that they shall be
 deprived of all comfort?

A. That the wicked being in They are
 hell, shall be destitute of all ease and deprived
 comfort, wec may see by the exam- of all ioy.
 ple of him, who refusing to giue Luk. 16. 24
 one crumme of refreshing, could
 not receiue so much as one drop of
 comfort. And indeed, what comfort
 can there bee, where there shall be
 nothing but weeping and wailing,
 and gnashing of teeth; when the
 wicked shall see Abraham, and I-
 saac, and Iacob, and all the Pro-
 phets in the kingdome of God, and
 themselues thrust out, Luk. 13. 28.

Q. Proue that they shall bee
 punished with vnspeakeable tor-
 ments?

A. The exceeding greatnesse of Their tor-
 their torments, may appeare in that ments in-
 they are said to be in the lake that rollerable.
 bur- Reu. 21. 8.

Isa. 66. 24. burneth with fire & brimstone, *Reu. 19. 20.* where their worme dyeth not, and the fire is not quenched, *Mark. 9. 44.* To bee cast out into vtter darkenesse, *Math. 8. 12.* And into a furnace of fire, *Math. 13. 42.* Which epithets or termes, the spirit of God doth vse to note how fearefull and intollerable the paines of the damned shall be.

Q. Proue that their punishment shall bee proportionable, and according to their sinne?

Their punishment proportionable to their sinne.

A. *The punishment of the damned reprobates, shall be proportioned according to the quality, degree, and measure of their sinnes: they that haue had the meanes of grace and repentance, the word of God, and haue neglected or contemned it, shall be more seuerely punished, then they that neuer heard it; therefore it is said, Math. 10. 15. That it shall be more tollerable for Sodome and Gemorrha, and Math. 11. 22. for Tyre and Sidon at the day*

day of iudgement, then for such. *Againe, sinnes of knowledge shall be punished with more stripes, then sinnes of ignorance, Luk. 12. 47. 48. and hypocrites receiue the greater damnation, Math. 23. 14.*

Q. Proue their torments shall be eternall without ease or end?

A. The torments of the wicked in hell, shall continue without ease or end, to all eternitie, as the Salamander, burning in the midst of the fire, and not consuming; therefore hell torment is called, Math, 25. 41. 46. Euerlasting fire, and euerlasting punishment, and 2 Thes. 1. 9. euerlasting destruction, and it is said, Rev. 20. 10. That they shall be tormented day and night for euer and euer. And it is agreeable to the rule of iustice, because the sinne committed is against an infinite and eternall Maiestie.

*Eternall
paine, ease-
lesse, end-
lesse.*

Q. Proue that it is iust with God, so to punish?

A.

It is iust
with God.

A. *The Apostle speaking of the day of iudgement, 2 Thes. 1. 6. saith, it is a iust thing with God to recompence. And Ro. 2. 5. that day is called, the day of the declaration of the righteous iudgement of God. Therefore it is said, Luk. 16. 25. Remember that thou in thy life time receiuedst thy pleasures, and likewise Lazars paines: Now therefore is he comforted and thou art tormented. And hence it is that Christ saith, Luk. 6. 25. Woe vnto you that now laugh: for ye shall mourne and weepe.*

Z. of

Z

Of the execution of the
sentence of saluation.

Q. Rehearse the Letter Z?

A. **Z** Ealous godly men, the
iudgement being en-
ded, shal immediatly goe with
Christ into heauen, hauing in
him immediate communion
with God, who shall be all in
all vnto them : and so shall
be freed from all euills, and
possessed of all good things, as
perfection of grace, bright-
nesse of glory, and fulnesse of
ioy, in their seuerall degrees,
and that vspeakable and e-
uerlasting.

For it stands with the cer-
tainty of Gods election;
with

with the truth of his promise; and with his iustice for the merit of Christ, thus to reward the faithfull: that so all their sorrowes may bee turned into ioy.

Q. Proue that the godly shall immediatly go with Christ into heauen?

The godly
goe imme-
diately to
heauen.

A. It is the first part of the execution of the sentence of salvation: as we may see Matth. 25. if wee conferre verse 34. with 46. For when Christ had said, Come ye blessed of my Father, inherit the Kingdome prepared for you, it is added accordingly, that the righteous shall goe into life eternall: as upon the contrary sentence of damnation, the wicked are to goe into euerlasting paine; and that immediatly.

Q. Proue that they haue
imme-

immediate communion with
God?

A. In this life the faithfull be- They haue
hold God, and after a sort, enioy immediate
his presence, by certaine meanes, communi-
as the word. Sacraments and the on with
like: but in the life to come they God.

shall haue immediate communion
with him. Therefore it is said,
1 Cor. 13. 12. Now wee see
through a glasse darkely: but
then face to face; now I know
in part, but then shall I know
euen as also I am knowne. And
1 Thes. 4. 17. that the faithfull
shall bee caught vp together in
the clouds, to meete the Lord
in the ayre, and so shall euer be
with the Lord. According to the
prayer of Christ, for the union and
communion of the faithfull with
God in him, and through his me-
diation; Ioh. 17. 21. That they
may be all one, as thou O Fa-
ther art in me, and I in thee:
that they also may bee one in
vs.

Q. Proue that God shall be
all in all vnto them?

He shall be
all in all
vnto them

A. The blessed estate of the
godly shall bee such in the King-
dome of heauen, that they shall
need no such meanes or helps as
here in this world they cannot
be without : but hauing communi-
on with God, and enioying his pre-
sence, they shall in him haue sup-
ply of all : for he shall bee all in all,
that is, in stead of all vnto them.
They are the expresse words of the
Apostle, 1 Cor. 15. 28. that all
things shall bee subdued vnto
him, that God may be all in all.
And therefore in spirituall helpes
there shall be no want. Reu. 21. 22.
There is no temple : for the
Lord God almighty, and the
Lambe are the temple of it. A-
gaine, there shall be no want of
Reu. 22. 5. temporall meanes, Reu. 21. 23.
no need of candle, Sunne, or
Moone, for the glory of God
doth lighten it, and the Lambe
is the light of it. There is the
riuer

riuer of water of life : there is the tree of life. *Reu. 22. 1. 2.*

Q. Proue that the godly shall be there freed from all euils ?

A. *Here in this world, the euils and afflictions that the faithfull endure, are great and many : but in the life to come, they shall be deliuered out of them all : as it is said, Reu. 21. 4. God shall wipe away all teares from their eyes : and there shall bee no more death, neither sorrow, nor crying, neither shall there be any more paine : for the former things are passed away.* They shall be freed from all euils. *Psal. 34. 19*

Q. Proue that they shall be possessed of all good things ?

A. *The godly shall there enioy whatsoeuer good thing may tend to their happinesse. So that whereas in this life the graces of God are imperfect in them, there they shall haue perfection of grace. Whereas here they are obscured, in so much, that it doth not appeare what they* possessed of all good things.

are: in the life to come, they shall haue brightnesse of glory: and whereas in this world they are filled with sorrowes; there they shall possesse all fulnesse of ioy.

Q. How shall they haue perfection of grace?

As, 1 perfection of grace.

A. First they shall haue perfection of knowledge, see 1 Cor. 13. 12. Now wee see as through a glasse darkely; but then face to face, now I know in part; but then shall I know, euen as I am knowne. Secondly they shall haue perfection of sanctity or holinesse, see Ephes. 5. 26. 27. where it is said, that Christ gaue himselfe for his Church, that hee might sanctifie and cleanse it, that he might present it to himselfe a glorious Church, not hauing spot or wrinckle, or any such thing: but that it should be holy and without blemish. Which perfection wee know can not be in this life. Thirdly they shall haue perfection of loue: in which
respect

respect loue is for the continuance of it, preferred before faith and hope, 1 Cor. 13. 13. Now abideth faith, hope, and loue, euen these three, but the chiefe of these is loue.

2. Shew that the godly shall haue brightnesse of glory?

A. Secondly they shall haue ^{2 Brightnesse of} brightnesse of glory. The Apostle telleth the faithfull, Col. 3. 4. Your glory. life is hid with Christ in God, when Christ which is our life shall appeare, then shall yee also appeare with him in glory. Dan. 12. 3. it is said, that they shall shine as the brightnesse of the firmament, and as the Starres for euer and euer. And, Matth. 13. 43. Then shall the iust men shine as the Sunne in the kingdome of their father.

2. In what part of man shall this glory be?

A. The whole man, both soule ^{Both in} and body shall bee thus glorious in soule and the life to come. The soule, for it body.

is said, *Matth. 22. 30.* that they shall be as the Angels of God in heauen. In body, for the *Apostle saith*, that Christ shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working whereby he is able to subdue all things vnto himselfe.

Q. Proue that the godly shall haue fulnesse of ioy?

*3 Fulnesse
of ioy.*

A. So much the *Pasnist* noteth, speaking prophetically of Christ, and of himselfe as the type, and so proportionally of all the faithfull, *Psal. 16. 11.* Thou wilt shew me the path of life; in thy presence is fulnesse of ioy, at thy right hand there are pleasures for euer more.

Q. Proue there are degrees of glory?

*Degrees of
glory.*

A. We may gather so much by the words of the Prophet, *Dan. 12. 3.* They that are wise, saith he, shall shine as the brightnesse of the

the firmament : and they that
 turne many to righteouſneſſe
 as the Starres. *And* 1 Cor. 15.
 41. As one Starre differeth
 from another in glory, ſo alſo
 is the reſurrection of the dead.
Againe wee read, Luk. 19. 16.
 &c. that the ſervant, who with
 his Maſters peece of money, had
 gained ten peece, was made ru-
 ler ouer ten cities : and hee that
 had gained five, had authority gi-
 uen him ouer five. Thus the Lord
 doth proportion the reward accor-
 ding to the meaſure and employ-
 ment of his graces giuen vnto vs.
 Therefore the Apoſtle ſaith, 2
 Cor. 9. 6. Hee that ſoweth ſpar-
 ingly, ſhall reape ſparingly :
 and he that ſoweth bountiful-
 ly ſhall reape bountifully.

Q. Proue that this happi-
 neſſe of the godly is vnſpeaka-
 ble?

A. It is ſaid, 1 Pet. 1. 8. that Vnſpeaka-
 ble the faithfull reioyce with ioy ble happi-
 vnſpeakable, and full of glory. neſſes

And 1 Cor. 2.9. Eye hath not seene, nor eare heard, neither haue entred into the heart of man, the things that God hath prepared for them that loue him.

Q. Proue that this happinesse is eternall?

Happinesse
eternall.

A. The Apostle affirmeth so much, 2 Cor. 4. 17. in that hee saith, That our light affliction, which is but for a moment, worketh for vs, a farre more exceeding and eternall weight of glory, and 1 Pet. 1. 4. it is called an inheritance incorruptible, and vndefiled, and that fadeth not away, reserued in heauen for vs, and therefore it is said, 2 Tim. 1. 10. That our Sauious Iesus Christ hath abolished death, and not onely brought life, but immortalitie to light.

Q. Proue that it stands with the certainty of Gods election?

It stands
with the
certainty
of election

A. The godly cannot faile of this their happinesse, because it is grounded

grounded vpon Gods election, see
 2 Tim. 2. 19. The foundation
 of God standeth sure, having
 this seale, The Lord knoweth
 them that are his, *and Rom. 8.*
 30. S. Paul groundeth mans
 glorification vpon Gods prede-
 stination and election: Whom
 God did predestinate, them he
 also called; whom hee called,
 them hee also iustified: and
 whom he iustified, them hee
 also glorified.

Q. Proue that it stands with
 the truth of Gods promise?

A. *Christ saith of his sheepe,* With the
 Ioh. 10. 28. I giue vnto them e- truth of
 ternall life, and they shall neuer his pro-
 perish, neither shall any plucke mise.
 them out of my hand, *and Ioh.* 10. 2. 25.
 3. 16. That whosoever beleeueth 2 Cor. 1.
 in him, shall not perish, but 13. 26.
 haue euerlasting life, *and Rev.*
 2. 10. Be thou faithfull vnto the
 death, and I will giue thee the
 crowne of life.

Q. Proue that it standeth with
 the

the iustice of God?

With the
iustice of
God, for
Christ.

A. It is manifest, that it stands with the iustice of God for the merit of Christ, in regard that he hath purchased mans saluation by his death, 1 Cor. 6. 20. and 7. 23. Yee are bought with a price, and 1 Pet. 1. 18. 19. the price is said to be, not siluer and gold, but the precious blood of Christ; therefore it is said, 1 Tim. 2. 6. That Christ gaue himselfe a ran-some for all men.

Q. Proue that thus eternall life becomes the reward of the faithfull?

It is the
reward of
the godly.

A. Eternall life becomes a re-ward to the faithfull, and that of due debt in respect of the merit of Christ, which is meerely in him, and not in vs: For God hath made him to be sinne for vs, who knew no sinne, that wee might bee made the righteous-nesse of God in him, 2 Cor. 5. 21. But in respect of vs, who can me-rit nothing, because our workes are

re imperfect, it is a reward of favour, and not of debt, as the Apostle reasoneth. Rom. 4. 4. 5. To him that worketh, is the reward not reckoned of grace, but of debt: but to him that worketh not, but belecueth on him that iustificieth the vngodly, his faith is counted for righteousness. Thus of the free grace and mercy of God, and for the merit of Christ, euery good worke shall haue a reward, Math. 5. 12. and 6. 4. 6. and 10. 41. 42.

Q. Proue that then all the sorrowes of the godly, shall be turned into ioy?

A. So did Christ foretell his Disciples, and in them all good Christians, Ioh. 16. 20. Ye shall weep and lament, and the world shall reioyce: and ye shall sorrow, but your sorrow shall be turned into ioy. And in that regard he pronounceth the godly happy, Luk. 6. 21. Blessed are yee that weepe now, for yee shall laugh.

So all sorrow is turned into ioy.

Q.

2. To conclude, what doe we owe vnto God for so great a blessing?

The praise
be giuen
to God.

A *We doe owe, and are bound with the Apostle, Col. 1. 12. 13.* To giue thanks vnto the Father, who hath made vs meete to bee partakers of the inheritance of the Saints in light: who hath deliuered vs from the power of darkenisse, and hath translated vs into the kingdom of his deare Sonne.

And therefore we all with one heart say, as it is in Iud. 24. 25. Now vnto him, that is able to keepe vs, that we fall not, and to present vs faultlesse before the presence of his glory with ioy, *that is,* To God onely wise, our Sauour, be glory and Maieslie, and Dominion and Power, both now and for euer,

Amen.

FINIS.

